MVNITION AGAINST MANS MISERIE AND MORTALITIE.

A Treatise containing the most effectuall remedies against the miserable state of man in this life, selected out of the chiefe both Humane and Divine Authors.

BY

RICHARD SIBBS Preacher of Gods Word in Barnstaple in Devonshire.

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TO THE RIGHT WORshipfull the Lady ELIZABETH BASSET, his singular good Lady; RICHARD. SMITH heartily wisheth all happinesse in JESUS CHRIST.

IN reading of Authors either Divine or Humane, Deare Madame, men have ever propounded to themselves different ends, according as thy have beene diversly affected; which is not to be wondred at, saith [a] *the most sage Heathen, sith in one and the same meddow the Oxe seekes grasse, the Dogge a Hare, the Storke a Snake or Lizard.* [b] Bernard *the best Author*

a Sen. ep. 109

b Bernard. in Cantic. serm. 36.

that lived in so bad a time, reduceth these ends to five. There are, saith hee, some that desire to know onely that they might know, and this is filthy curiositie; and there are some that desire to know, that they themselves might be knowne, and this is filthy vanitie; and there are some that desire to know, that they may sell their knowledge, and this is filthy greedinesse; and there are some that desire to know that they may edefie others, and this is charitie; and there are some that desire to know that they themselves may be edified, and this is wisdome. So that of these five ends of knowledge, onely the two latter are commendable, namely, when we covet knowledge, either to better our selves or others in vertue and pietie: which two ends, for my owne part, I have through Gods grace ever principally intended in the course of my poore studies, seriously

riously considering with my selfe how vaine even the lawfull knowledge of all other things is without the knowledge of those things which concerne our owne welfare and happinesse: which your Ladyship may finde expressed with profitable particularitie in the second Section of the first Chapter of this Treatise. Now because there is nothing the knowledge whereof so neerely toucheth us as of our misery, and true and effectuall remedies against our miserie, therefore have I in these my first labours published in Print made choise of that argument, not onely to edifie others, but also to edifie my selfe, and to have in a readinesse necessary antidotes and preservatives against such crosses as I both heretofore have felt, and also must feele still as long as my habitation is in this vaile of teares. Touching the manner of my handling this so im-

Juſt. Lip. Politic. in proœmio.

portant a ſubject I may ſay as a great Scholler of theſe times ſaid of a work of his, of another nature, that all things, in this Treatiſe are mine, and nothing mine: all things mine in regard of the collection and diſpoſition of them, and nothing mine in regard of the things themſelves, which I have taken out of others, or at leaſt very little mine. I held this courſe beſt for ſundry reaſons which I cannot but impart to Your good Ladiſhip. Firſt, hereby I laid a neceſſity upon my ſelfe to ranke and put in order my beſt obſervations in reading both Humane and Divine Authors concerning theſe two ſo materiall points before ſpecified, namely, mans miſerie, and his reliefe. Secondly, diſtruſting mine owne ſufficiencie to handle any matter laudable of mine owne meditations, I thought it good to make my ſelfe beholden to others,

thers, whose names and credit could not but procure authoritie to the worke, and stirre up attention in the Readers. Thirdly, for as much as it is impossible for a man to avoid concurrence and coincidence, both of notions and tearmes with others that have written long before, wich in this malignant age of ours might breed suspicion both of theft and vaine glory, as if I had robbed others of their meditations, and would derive the praise thereof to my selfe, I have therefore alleaged the authors themselves where I needed not, in very many things which mine owne thoughts suggested unto mee. As for the stile, saving where I tie my selfe to the words of others, it is plain and familiar, without pompe, art, or affection, which I naturally as much abhor as any man living: and that specially in such an argument as this, where I labour to

comfort my ſelfe & others againſt the two maine branches of mans miſerie, the evils of paine, and the evils of fault, that is, the evils we ſuffer, and the evils we doe, ſinne, and the puniſhments for ſin. [d] *The very heathen Orator hath wiſely obſerved that they are altogether unworthy of mercy, that can talke artificially of their miſerie: and* [e] *a Chriſtian author well ſaith, that when wee deale in matters that cannot ſtand with affectation and oſtentation, that is, that admit no flouriſhes of art, unles men will bewray palpable both abſurditie and hypocriſie, wee muſt regard what is ſaid, not with what delight it is ſaid. For it is an argument of too vaine and wanton a minde to ſeeke for pleaſure in earneſt and important matters. Now as for the reaſons that have mooved me to dedicate theſe meditations to your Ladiſhip, ſomething muſt*

[d] Fabius Quintilianus Inſtit. Orator l. 2 c. 3. & l. 11. c. 1.

[e] Arnob. contra Gentes l. 1.

must be ſaid thereof. I am not ignorant that men in the dedications of their labours are led with ſundry & very different reſpects; ſome intend the eternizing of their fame and memorie to whom they dedicate their writings, as we read of that intolerable arrogant Appion [f] *who was wont to brag that hee made all them immortall to whom he vouchſafed to intitle any of his books. But as for this benefit, neither doth your Ladyſhip eſteem it, whoſe thoughts are not confined within the compaſſe of this world were it eternall, nor can I beſtow it, being ſo meane and obſcure, that it were madneſſe in mee to thinke that I could ennoble others by any monuments of mine, although otherwiſe wiſh I were as able to doe it, as I know you Ladiſhip worthy thereof, and that as hee* [g] *ſaith of* Pomponius Atticus, Cicero's *letters will not ſuffer the name*

[f] Plinius natur. hiſt. præfat. ad Veſpaſian.

[g] Sen. epiſt. 21.

of

of Atticus *to perish, so it were in my power to perpetuate your memorie, Others by their dedications hope to extort some benevolence or gift from their benefactours, neede being, if I may so speake, the fatall penance of most Schollers. And indeed* [h] *a worthy Scholler of our time (an eternall blot and reproach to the time) confessed to a friend of his, that famine, not fame, hath caused him to publish divers of his workes. But neither was this any motive with mee herein, sith your ingenuous bountie towards my selfe, and others (so farre as your intricated and distracted state will permit) is si open that it rather needs restraint then provocation, or excitation, and for my own particular, it hath ever beene farre beyond, not onely my deserts, but also my desire. But to come to the more ordinarie ends of such dedications, they are principally three,*

[h] Guliel-
mus Xi-
ander, as
Lewen
Claius re-
ports præ-
at. in Dio-
nem à se e-
dilum.

comfort,

comfort, honour, dutie, or rather discharge of duty, all which I confesse, have prevailed with me, in the dedication of these my slender discourses unto Your Ladyship. many have not onely dedicated their writings, but directed their whole Treatises to such as they desired to comfort, as [i] Plutarch, [k] Seneca, *and others. Now this Treatise of mine, tending onely to comfort us in generall against all misery, whereunto our life in this fraile and transitorie world is subject, I have dedicated the same to your Ladyship, that if it afford any use of that nature, your Ladyship might principally have the benefit thereof, whose almost insupportable crosses, yea, without great measure of grace, meerly insupportable, stand not a little in need thereof: I must in discretion omit particulars, which are too well knowne to them that know you, and*

[i] Plutarch consolat. ad Apolonium.

[k] Sen. consolat. ad Polyb. Albin. Martiam.

your ſtate. Secondly, whereas many in their dedications, as much as in them lie, ſeek to honour their vertues to whom they intitle their works, I profeſſe, that I have herein much reſpected the ſame, in behalfe of your Ladyſhip. For having beene a long time an eye witneſſe of your vertuous and religious converſation, and occaſionally as it were enforced to take notice of the manifold and excellent graces of God ſhining in you, I could not but moſt willingly imbrace any opportunity to give ſome publike teſtimonie thereunto, and a fitter could not occurre then the publiſhing of this Treatiſe. And yet here I muſt doe you wrong by omitting particulars, who of your exceſſive modeſtie would hold your ſelfe wronged if I ſhould in particular give you but your due praiſes, and ſpecifie your moſt eminent vertues.

I therefore rather chuſe to wrong you indeed, then you ſhould conceive and complaine that you are wronged. Laſtly, as for obligation and duty, mine towards your Ladyſhip is ſo great, that this conſideration alone without any other motive would have beene ſufficient to make mee ſtraine my beſt indeavours to the higheſt, to ſtrike out ſome part of my ſcoare, if paper payment may be currant, and verball acknowledgement may ſatisfie for reall benefits, which indeed cannot bee, but by the favourable acceptance of generous and noble mindes, who deeme that mercenarie beneficence is no beneficence. Of which temper knowing your Ladyſhips ſpirit to bee, I have beene encouraged to ſhift out by this kinde of beggerly recompence. I here therfore, deare Madame, preſent unto you the

Anatomie

Anatomie of my best thoughts, entreating your favourable acceptation thereof. To you are they due above all others, such as they are, being the fruits of that tree, to wit, my unworthy selfe, that hath continually beene watered and cherished by your manifold Christian favours. But here againe, I must forbeare, lest I should be offensive; and therefore I end, most affectionately commending your good Ladiship to the grace of God in Christ. Barstable in Devonshire 1609. Januarie 1. *alias* New-yeares day.

Your Ladiships
most obliged

RICARD SMYTH.

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The

The Sinners counſell to his Soule.

A Sonnet of the Authors.

AWake O Soule, and looke abroad,
Shake off this drowſie ſleepe of ſinne,
Shake off the clogs that thee ſo load,
And to be wiſe at length begin.

Thou comeſt of a race divine,
Derived from the Deitie.
And therfore ſhouldſt with vertue ſhine
Such parentage to teſtifie.

But thou through Satans guile and ſpite
Did ſhamefully degenerate,
And now to ſenſe and appetite
Thy ſelfe doſt baſely captivate.

And ſo with vice art thou defild,
Which fouler is than leproſie,
That now thou ſeem'ſt no more Gods child
But one of Satans progenie.

Appointed

Appointed heire of heavenly joyes
With God himselfe above to raigne,
Thou doateſt here on earthly toyes;
On ciphers, ſhadowes meerely vaine.

And here thou fooliſhly doſt thinke
In pleaſures vaine, content to finde,
While thou doſt but thy poyſon drinke,
Such deadly dregges they leave behinde.

For pleaſure, which in ſinne men take,
Is in a moment gone and paſt,
Whereas the wounds which it doth make
Remaine behinde and ever laſt.

And of ſuch wounds thou bear'ſt in print
And with them foully gaſhed art,
Although that thou, more hard than flint,
Felt not at firſt their deadly ſmart.

But now that God in mercy great
Good thoughts into thee daigneſto ſend,
And everlaſting death doth threat
Except with ſpeede thou doſt amend.

O flie thou from that monſter vile,
From ſubtill and inchaunting ſinne,
That hath ſo wrong'd thee all this while,
And cauſe of ſuch annoyance bin.

The

The birds and beasts that scape the snare
Backe to the same no bait can traine,
So wary afterwards they are,
As never to come there againe.

Then blush O soule, that creatures mute
The dangers past should after shunne,
And thou shouldst be so mad and brute,
As into them againe to runne.

Thinke how thou dost thy selfe expose
To danger deepe by every sinne;
Even heaven and heavenly joyes to lose,
And hell and hellish woes to winne.

For who so ventures to rebell
Against the Lord, and followes vice,
His Soule he to the divell doth sell,
And takes vaine pleasure for her price.

Then loath this world so full of snares,
A masse of errours, a shop of lies,
A stage of shadowes, cage of cares,
An Echo of complaints and cries.

Thou seest all worldly joyes deceive:
They promise to content the minde,
And yet still emptie do it leave,
Which shews they feed it but with wind.

Then

Then cleave to God thine onely stay
Who for himselfe did first thee make,
From whom as long as thou dost stray,
In vaine thou seekest rest to take.

And shame not unto him to flie,
Nor let not terrour hope confound:
Although thy sinnes for vengeance crie
Yet grace shall more than sinne abound.

MUNITION

MVNITION AGAINST MANS Misery and Mortalitie.

CHAP. I.

The vanitie of knowledge without the right knowledge of our selves.

CVRIOSITY, that is, excessive care for things impertinent, and little or no care for things important, is a vice so grosse and sensible, that the very Gentiles by the light of nature in part perceived it, reproved and condemned it. [a] One of them hath written a whole Treatise of this Argument. [b] Another complaines that a great

a *Plut. de Curiositate.*

b *Seneca ad Luc. ep.* 1.

great part of our life slideth away while we do evill things, greater while wee doe nothing the greatest of all, while we doe things impertinent, and that concerne us not. No marvaile then if the sonne of light, that is, they that have beene called to the saving knowledge of God in Christ reveiled by the Gospell have so sharpely censured this vice, as [c] one of them doth in this manner, *The knowledge of the world for the most part is accompanied with arrogancie, and curiositie, whence it commeth to passe, that the world is ignorant of things necessary to be knowne, because it learneth things needlesse to be knowne.* Alas what follie is it for men to take such paines in the search of things, that, as the [d] sage Gentile saith, neither hurt him that is ignorant of them, nor profit him that knowes them;

Augustin. de Trin. lib. 4. cap. 1.

Sen. epist. 85.

and

and in the meane ſeaſon neglect the things that tend to their true happineſſe, and can onely procure their ſound comfort and content: at whom [e] *Bernard* juſtly ſcoffeth, *Doubtleſſe*, ſaith hee, *they very wiſely weigh and meaſure things, who have greateſt care for the ſmalleſt things, and ſmall or no care for the greateſt things.* But the checke which [f] our Lord Jeſus Chriſt himſelfe giveth to this fault in reproving *Martha, Martha*, ſaith hee, *thou art troubled about many things, one thing is neceſſary, Mary hath choſen the good part, which ſhall not be taken away from her.*

[e] *Bernard, de Conſid. lib. 4.*

[f] Luke 10. 41. 42.

And this vice and vanity is ſo much the greater, becauſe not onely the knowledge of things meerly impertinent, and ſuperfluous, is unprofitable without the knowledge of thoſe things that belong to our true happineſſe

neſſe: but even the knowledg of things in part and in ſome degree neceſſary is ſo alſo. What is the skill of Grammar worth to know how to ſpeake by rule, and in the meane ſeaſon to live without rule? What availeth the art of Rhetorick, that our language bee eloquent, and our manners barbarous? What good can Logick do us, to be perfect in the art of reaſoning, and yet that all our actions & courſes are without reaſon, yea flat repugnant to reaſon? to bee ſo armed therewith, that words ſhall not deceive us, and all the while to bee deceived with things themſelves; with covetouſneſſe under pretence of thrift, and good husbandry; with prodigality under colour of liberality, with cruelty under ſhew of ſeverity, & ſo forth, which are the moſt pernicious errours of all, and farre

Grammar.

Rhetorick.

Logick.

farre exceed all ſophiſticall fallacies of words? What benefit can Arithmetick yeeld us, to be able to number all things, and to have no care to number either our many ſinnes, or our few dayes in this tranſitory life? What can Geometry availe us, if we bee cunning in meaſuring all other things, and yet to ſet no meaſure, nor preſcribe any bounds to our infinite affections and paſſions, and to keepe no meaſure either in our hopes, or feares, proſperity or adverſitie, joyes or ſorrow? What can Muſicke ſteed us to diſcerne betweene concords and diſcords of ſounds, to be pleaſed with the former and offended with the latter, and yet to have our whole life conſiſt of nothing but diſcordes, jarring not onely with others, but alſo with our ſelves, ha-

Arithmeticke.

Geometry.

Muſicke.

ving deſires contrary to deſires, reſolutions contrary to reſolutions? What will knowledge in Phyſick advantage us: if wee have learned what medicine or receipt is good againſt the gout, the dropſie, the ſtone, and other bodily maladies; and yet have no remedy for for anger, envy, luſt, covetouſneſſe, and other diſeaſes of the minde? To conclude, What are we the better to be never ſo learned Lawyers, and able to plead never ſo ſufficiently either in our own or other mens cauſes for debts, houſes, lands, and the like, and to have never a word to ſay for our ſelves when wee muſt plead for our own ſoules, how our infinite debt towards God in regard of or innumerable ſins may be diſcharged, and our title to a heavenly inheritance maintained & juſtified?

Phyſicke.

Law.

3 Now if the knowledge of things in their place, and degree neceſſarie, be ſo unavailable, and of ſo ſmall account, without the knowledge of thoſe things which belong to our everlaſting happineſſe and welfare: much more is the knowledge of things ſuperfluous, unprofitable, and meerely vaine. It behoveth us then to have ſpeciall care to know thoſe thinges which ſo deeply concerne us, and to make uſe of that excellent ſpeech * of the very profane Greeke Poet, that *hee is wiſe, not who knowes many things, but who knowes profitable things*: and doubtles true it is which a famous Chriſtian g author wrote long agoe, that *that ſoule is more to bee commended which knowes her owne infirmity, then that which, not knowing this, labours to know the compaſſe of the world, the courſes of the*

* *Æſchilus*

g *Auguſt. de trin. l. 4. cap. 1.*

ſtarres, the bottome of the earth, the height of the heavens. Digreſſions in ſpeech and words are odious, much more in deeds and actions, and not onely odious, but alſo dangerous and pernicious. And if wee duely examine our courſes, we ſhall find our whole life to bee nothing elſe but digreſſions and impertinencies: and it is greatly to be lamented that many thouſands even of thoſe that profeſſe Chriſtianity, goe out of the world before they conſider wherefore they came into it.

CHAP. 2.

A generall conſideration of mans miſerie.

1. OF what importance the knowledge of our ſelves is, we have heard in the former Chapter.

Chapter. Now this knowledge of our ſelves conſiſts in theſe two points: the knowledge of our miſerie, and of the remedies againſt our miſerie. Our miſerie is twofold, or lyeth in two kinds of evils, the evils which wee do, and the evils which wee ſuffer: or as [a] Divines long agoe have diſtinguiſhed them, the evils of fault, and the evils of paine, that is, ſinne and the puniſhment of ſin. Now although the lawes of Method and order require that I ſhould firſt ſpeake of the firſt, namely the evils of fault, as being the cauſe of the later, to wit, the evils of paine; yet becauſe we are more moved with the puniſhment of ſinne, then with ſinne it ſelfe, I will begin with that which is moſt ſenſible, applying my ſelfe herein to our corruption and groſneſſe.

[a] *Tertull. cõtra Marcion. l. 2. c. 14.*

2 The evils of paine are of two ſorts. For the puniſhment of ſinne is either temporall, to wit, all the miſeries of this preſent life; or eternall, that is to ſay, the torments of hell in the life to come. The former are ſo palpable, that the meere naturall man feeles them, and grones under the burden of them, as the complaints of the very Heathen manifeſtly teſtifie. [b] *Seneca* the miracle of nature for morall learning, crying out thus, *Ah what a baſe and abiect creature is man, except hee advance and lift up himſelfe above man,* that is, above the condition and ſtate of man. [c] Another ſayes, that *this onely is certaine, and that there is not a more miſerable, nor yet for all that a more proud creature than man.* And [d] againe, that it is *uncertaine, whether nature be a kinder mother, or harder ſtepmother to mankinde.*

[b] *Sen. præf. in natural. quæſtion.*

[c] *Plin. natural. hiſt. lib. 2. ca. 7.*

[d] *Idem l. 7. in præm.*

kind.[c] A third renowned for his learning and eloquence, complaines, that *Nature hath brought man forth into the world, not as a mother, but as a step-mother, with a body, naked, weake, and sickely, and a minde distracted with cares, dejected with feares, faint for labour, and addicted to lust, & pleasures.* And hence grew that common speech among the Gentiles related by [f] *Aristotle*, repeated [g] by *Cicero*, & [h] *Plutarch*, and fathered by all three upon *Silenus*, that *the best thing in the world was not to be borne, the next to die soonest.* And [i] *Seneca* againe exclaimes, that *our whole life is a penance.* Which the *Thracians* confirmed by their practise, celebrating their childrens birth with weeping and lamentation, but their death with joy and mirth, as [k] divers ancient Writers record: thereby insinuating

c *Cic. de rep. l. 3. apud Aug. contra Iulian. l 4. c. 14. & 15.*

f *Arist. in Eudemo apud Plut. consol. ad Apolon.*

g *Cic. Tusc. quæst. l. 1.*

h *Plut. ib.*

i *Senec. consolat. ad Polyb. c. 28.*

k *Herodot. lib. 5. Solin. Polyhist. c. 15. Val. Max. lib. 2. c. 6.*

that our life was nothing but miſerie, and death the end of miſerie. But [1] a Chriſtian author more effectually expreſſeth this point thus in ſubſtance, *That if the greateſt man in the world do in a holy meditation ſtrip himſelfe out of his robes and ornaments of ſtate, which hee neither brought into the world with him at his birth, nor ſhall carrie out of the world with him at his death, hee ſhall finde himſelfe to be nothing but a man naked, poore, pitious, and to be pitied, lamenting that he is a man, bluſhing that hee is naked, weeping that hee is borne, and murmuring that he is at all.*

[1] *Bern. de conſid. l. 2.*

3 And thus much in generall (for particularitie would be infinite) of mans miſerie in regard of temporall paine, which is all that the Heathen and infidell apprehendeth. For as for any eternall puniſhment for ſinne after

after this life, he never dreames of it, nay makes a jeſt of it, as we by Gods aſſiſtance ſhall ſee * hereafter. Chap 4. Sect. 3.

4 But the Chriſtian proceedeth further, and touching evils of paine is moſt troubled with feare of eternall puniſhment for ſinne in the world to come. Hee hath learned out of Gods word [m] that *God is a jealous God and full of indignation* when hee is diſhonoured, and wee know that *jelouſie* is the anger of angers; [n] that *he will in no wiſe abſolve the wicked & ungodly*, [o] that *his eyes are ſo pure that they cannot endure to behold iniquity*, [p] that *hee rewardeth every man according to his workes*, [q] that *tribulation & anguiſh ſhall be upon every ſoule that ſinneth*, that *the ſinner daily heapeth up wrath againſt the day of wrath, and declaration of the righteous judgement of God*,

[m] Exod. 20 verſ. 5.
[n] Exod. 34 verſ. 7.
[o] Hab. 1. verſ. 13.
[p] Rom. 2 verſ. 6.
[q] Verſ. 9.

[t] Heb. 10. verſ. 31. that *it is a fearfull thing to fall into the hands of the living God,* [u] Rom. 5. verſ. 12. that *death came into the world by ſin,* [x] Rom. 6. verſ. 21. and *is the end and reward of ſinne,* [y] Heb. 9. verſ. 27. that *after death commeth judgement,* [z] 2 Cor. 5. verſ. 10. and that *wee muſt all appeare before the judgement ſeat of Chriſt to receive our meed according to that which we have done in the fleſh, whether it bee good or evill,* [a] Matth. 8. verſ. 12. & Marc 9. v. that *whoſoever ſhall bee condemned in this judgement, ſhall bee caſt for ever into utter darkeneſſe where there is weeping and gnaſhing of teeth.* Finally, the Chriſtian conſiders as S. [b] *Auguſtine* ſayes, *that every man by ſinning ſelleth his ſoule to the devill, taking the ſweetneſſe of temporary pleaſure for the price thereof.* And thus much for the evils of paine that make mans ſtate ſo miſerable.

[b] *Aug. in locos aliquot ep. ad Rom. numero, 42.*

5 The ſecond branch of mans miſerie, are the evils of fault,

or his ſinnes, which indeed is the greateſt part of his miſerie, although commonly it bee leaſt felt, and the Infidel ſcarce feeles it at all. For as [b] a Heathen himſelfe well obſerved, *Men are not grieved for their faults before they be grieved with the bad ſucceſſe of their faults*; that is, they are not ſorrie for doing ill, but for ſpeeding ill; not that they are naught, but that they are wretched; in a word, they grieve that they are miſerable, not that they are wicked and worthie to bee miſerable, that they are puniſhed, not that they have deſerved to bee puniſhed. Which is veryfied not onely in the common ſort of whom hee meant it, but of the beſt amongſt the Gentiles, yea of himſelfe too. For howſoever they ſeeme to teach ſometimes that vice is an evill of it ſelfe, as

[b] *Senec. epiſt. 98.*

[c] *Plato*

c *Plato de Repub. l. 4.*

d *Plutarch. quòd ſolum vitiũ ſufficiat ad hominem miſerum reddendum.*

c 'Plato divinely affirmes that *no man can doe wrong to another, but firſt he muſt doe wrong to himſelf*, and d another hath written a whole Treatiſe to prove, that *vice* alone is ſufficient to make a man miſerable; which worke of his is pittifully mangled by injurie of time, yet they onely apprehend *vice* as a politicall, or at the moſt a morall evill: a politicall evill for as much as it made men ſubject to puniſhment, and obnoxious to publike juſtice; or as a morall evill that ſtained and impared their reputation and credit in the world, & hindered that delight which they tooke in admiration of their owne imaginarie excellencie, which was a meere ſhaddow, or rather a deteſtable idoll.

6 But the Chriſtian at leaſt the true Chriſtian is more moved with

with ſinne than with the puniſh-
ment of ſin, and apprehends ſin,
not only as a politicall and mo-
rall evill, but as a ſpirituall evill,
that is to ſay, as it defileth the
ſoule, and makes it odious unto
God, and defaceth his image in
us, after which wee were firſt
made, transforming us into the
image & likeneſſe of Satan his &
our ſworne enemie, in a word
as it worketh dailyin us ingra-
titude, diſobedience and rebel-
lion againſt the moſt high, in
whom wee live move and have
our being. Our ſinnes then are
the evils of evils, and it is an
uncontroulable principle in Di-
vinitie, that the leaſt evill of
fault is worſe then the greateſt
evill of paine, and that wee are
bound rather to endure the grea-
teſt evill of paine, then to com-
mit the leaſt evill of fault. For as
long as wee be meerly paſſive

and

and ſuffer onely, although the things be not only grievous, but alſo infamous, they cannot hurt us, nor indanger us, but that rule will ever hold, that no man is hurt but by himſelfe. Wherefore [c] S. *Auguſtine* ſayes of the raviſhing of *Lucretia* by *Tarquinius*, that *Tarquinius and Lucretia were two, and yet it was but one of them that committed adultery.*

[c] *Aug. de Civit. Dei l.1. ca.19.*

7 Sin then I ſay is that which principally makes a man miſerable, ſinne is the very leproſie of the ſoule, ſinne transformes a man into a monſter, and makes him a baſe degenerate creature, yea the worſt of all ſenſitive creatures. This hath ſo altered man, that, as [f] S. *Auguſtine* elegantly expreſſeth it, *hee that ſhould have beene ſpiritnall in his fleſh, is now fleſhly in his ſpirit*: his meaning is, that whereas if man

[f] *Idem ibid. l. c. 15.*

man had continued in his innocencie, his fleſh ſhould have bin in a manner ſpirituall, becauſe all the ſenſes and motions of the fleſh ſhould have beene comely, regular, and holy, now his very ſpirit is become fleſhly, becauſe all the operations and motions of the very minde and ſoule are inordinate and vitious. And how foully ſinne hath deformed us, and diſtempered nature, and what confuſion it hath wrought in us appeareth by this, that whereas the ſoule in man, whom ſome have fitly tearmed *a little world*, is the principall agent, and the body the inſtrument, reaſon the Soveraigne, and appetite and ſenſe the ſubjects, ſinne hath turned this little world quite upſide downe. The body is become the maſter, and the ſoule the ſervant; or rather, the body a Lord, & the ſoule a ſlave:

appetite

appetite and ſenſe command and ſway, reaſon is brought into ſubjection unto them, and muſt do as they will have it. Thus as the common ſaying is, *the cart draws the horſe.* The ſoule ſhould lift up the body, but the body pulles downe the ſoule, and forceth her to ſuſpend her proper operations, that appetite and ſenſe may act all. Wee place our happineſſe not in things proper to us, as the right uſe of reaſon, contemplation of heavenly things, union with God, and the like, which indeed are the life of the ſoule, but in things common to us, and beaſts, in the ſatiſfying, or rather glutting of appetite and ſenſe, although [g] the very Gentile could ſay, that *pleaſure is the chiefe good of beaſts.* Nay ſinne makes us worſe then beaſts. For although beaſts are guided in all their actions with

[g] *Sen. ep. 93.*

with ſenſe and appetite only, yet are ſenſe and appetite in them ſo regular and uniforme, that they hold one conſtant courſe, onely ſeeking to ſatisfie nature, not to oppreſſe it, and therefore neither ſurfeit with eating, nor are drunken with drinking, nor in copulation betweene male and female exceed the neceſſitie of generation for multiplication and continuance of their like, which being accompliſhed, they afterwards live moſt temperately, and in all theſe things, as wee uſe to ſay, doe but their kinde. And all this they doe being deſtitute of reaſon and diſcourſe, herein more happy then man, [h] as Saint *Bernard* well ſaith, that *they are not judged, becauſe they themſelves cannot judge.* But man on whom God hath beſtowed reaſon to conduct, & direct him in his doings, diſdaineth

h *Bernard in Cantic. ſerm.* 81.

diſdaineth to bee governed by reaſon, yea purpoſely rebelleth againſt it, and thinkes it his glory to be unreaſonable, he deſpiſeth even pleaſure it ſelfe if it be naturall, and ſuch as God alloweth him, uſing artificiall enforcements as it were to diſguiſe Gods ordinances, and to forge new delights of his owne, although ſometimes they bee rather torments then delights. Of all materiall and viſible creatures hee onely knowes order, and yet only breaks order, herein inferiour not onely to beaſts, but to ſenſeleſſe & lifeleſſe creatures. The ſea in ebbing and flowing, the Sun and Moone in riſing and ſetting, the Starres in moving and turning, the very earth in ſpringing & withering keepe a certaine order whereas man muſt needs bee exorbitant and out of courſe, as if his reaſon

reason had beene given him to make him madde and voyde of reason.

8 And which not a little aggravates this part of his misery, hee is so intangled in the snares of sinne, that of himselfe hee cannot possibly untwine himselfe, nay to speake properly, hee truely desires not to untwine himselfe, but whereas all other prisoners loath and hate their fetters, the sinner loves his, hee is in bondage and yet is well pleased with his bondage. One would thinke that necessity and willingnesse were incompatible, and could not stand together, yet sinne hath joyned them in one, men cannot chuse but sinne, and yet are willing to sinne. Thus, [i] as a divine authour complaineth, *after a strange manner, neither necessity can excuse the will, because it is willing,*

i *Bernard. in Cantic. serm.* 81.

willing, nor yet the will shake of ne
cessitie because it is content to be
allured to evill, and to be over-ru
led by such necessity; So that th
is after a sort a willing necessity.
favourable or gentle violence, fla
tering us while it forceth us, an
forcing us while it flattereth us.

9 And hence it is, that men
often relapse into the very same
sinnes which they had formerly
renounced and abiured. The
very Gentiles perceived & con-
demned this vanity or rather
madnesse of men so far forth as
it was a morall evill, the extent
whereof we have seene before.

k See Barth Keckermā. System. Eth lib. 3. c. 3.

k *Polybius* was wont to say, that *others thought a man to be the wi-*
sest creature that was, but for his
part hee thought him to bee the
most foolish, because other crea-
tures would beware of those things
by whom they had bin once hurt,
whereas man oftentimes fals backe

againe

gaine in the ſame vices: And as Seneca expreſſes it, *returneth to the things which hee had given over, and condemned, forſaking what hee longed for, and againe longing for what he had forſaken, thus our love and loathing of the very ſame things play their parts by turnes, and deſire and remorſe divide our life betweene them.* And herein again we muſt needs acknowledge that ſinne makes us worſe then beaſts. For ſaith S. Hierome, *The very ſilly beaſts and wandering birds will not bee taken twice in the ſame traps or ſnares, and yet fooliſh man relapſeth often into the ſame vices*, that is indeed, is often taken in the very ſame ſnares of ſinne and Satan. This is the ſinners Labyrinth, or maze, whereinto being once entered he of himſelfe can never get out of it.

l *Sen. ep. 20. & de vita beata cap. 28.*

m *Hier. ep. 10. ad Furiam.*

10 This I ſay is the evill of evils,

vils, & makes man miſerable, ſerv
ven ſin cõſidered in it ſelf, with pinc
out any regard of puniſhmẽt e all n
ther temporall or eternall, whic diffe
notwithſtanding inſeperably a pent
company the ſame. And ſure pent
the ſpirituall man cannot chu mer
but be aſhamed of himſelfe, y offe
loath himſelfe, and conceive i the
dignation againſt himſelfe whe ed a
he ſeriouſly conſidereth his ſin ble
barely in themſelves, both fo gai
the important reaſons befor thi
ſpecified, and alſo becauſe it i *ed*
an intolerable ingratitude a *ver*
gainſt God, that he having mad He
all other things for man, and ma of
for himſelfe, thoſe other thing pi
do ſtill ſerve man, and yet ma th
will not ſerve God. O what un in
kindneſſe is this that God ſhoul hi
make all creatures ſerve us, ye th
and a great many of them to ſp
maintaine our life by their death, ty
and yet wee ſhould refuſe to ch

ſerve

ſerve him? This ſhould moſt pinch man; and doth the ſpiritu-all man. And this is the proper difference betweene Morall re-pentance, and Theologicall re-pentance, that by the former men are grieved that they have offended againſt honeſty, but by the later that they have offend-ed againſt pietie. This made the n *Rom.* 7. 24. bleſſed Apoſtle to crie out a-gainſt the bondage of ſinne in this paſſionate manner: *O wretch-ed man that I am, who ſhall deli-ver me from the body of death?* He o elſewhere makes mention o 2. *Cor.* 11. 23. of his impriſonment, his whip-pings, his ſtoning, and ſundry o-ther extremities, which hee had indured, but none of theſe made him crie when hee ſpake of them, onely when hee comes to ſpeake of his bondage under the tyranny of ſinne, then hee cannot chuſe but breake out into wofull exclama-

exclamation. And the ſame affection, although not the ſame degree of affection is in all the godly, that abhorre ſinne even as hell it ſelfe [p] as *S. Auguſtine* notably ſaith, *He that is affraid of hell fire, is not affraid to ſinne but to burne; he is affraid to ſinne, that hateth ſinne it ſelfe, as hee hateth hell fire.* And thus have I in generall decyphered and diſcovered mans miſerie, I ſay onely in generall, for to anatomize it in particular, were to roave in a ſea that hath neither bottome nor ſhoare. It remaineth that wee ſhould now come to the true remedies thereof, but that I thinke it expedient, firſt to ſpeake of the cauſe thereof, ſith the knowledge of the cauſe of any evill brings great light to the cure; and before that againe to ſhew mans groſſe ignorance of the right cauſe of his miſerie, and this

[p] *Aug. ep.* 144.

this God willing, shall be the argument of the next Chapter.

CHAP. 3.

The Gentiles miserable ignorance of the true cause of mans misery.

1. WE have heard in the former Chapter, that mans misery is so sensible that the very heathens have apprehended it, and much complained thereof, specially of the evils that man suffers in this world: for as for the evils which hee doth, which are farre the greater, and of greater force to make him miserable, they were but coldly touched therewith. But as concerning the cause, either of the one, or the other kinde of misery, they were altogether ignorant thereof, and therefore no marvel if they knew not the true remedies either against the one

or the other. And ſurely touching the cauſe of mans miſery their conceits and conjectures were ſo ſtrange, that it is doubtfull whether wee ſhould more pitty them, or laugh at them.

2 The generall conceit of the moſt ſufficient among thē, much more of the vulgar ſort was, the firſt branch of mans miſerie, namely the manifold and grievous evils which he ſuffereth in this life, grew from this, that Gods providence was confined in the higheſt part of the world, and deſcended not, nor extended to things below the moone. Of this opinion were many Philoſophers. *Many*, ſaith [a] Saint *Auguſtine, have thought, that indeed the high parts of the world are governed by Gods providence, but that this low part of the earth and the ayre next above it, where windes and cloudes doe riſe, are rather*

[a] *Aug. de Geneſi ad literam.*

rather tossed to and fro by casuall motions. In this errour was *Aristotle* himselfe, who thought that Gods care for the affaires of the world, reached not below the moone, as a great many of the chiefest ancient Fathers report of him, but above the rest [b] S. *Ambrose*, who most excellently confutes that his profane fancie at large, and I cannot here omit one golden speech of his that way, * *What workman*, saith hee, *can neglect the care of his worke? who can forsake and abandon that which himselfe thought meete to make? if it be a wrong to God to rule, was it not a greater wrong in him to make? Sith not to have made a thing at all is no injustice, but not to care for that which one hath made, is greater cruelty.* Thus the most judicious Philosopher dreamed that God had no care of them nor their

b *Ambros. de offic. lib. 6. cap. 13.*

* *Quis operator negligat operis suicuram? Quis deserat aut destituat quod ipse condendum putavit? Si iniuria est regere, non ne est major iniuria fecisse? Cui aliquid non fecisse nulla sit iniustitia, non curare autem quod feceris summa est inclementia.*

affaires, and therefore no marvaile if hee in [c] the Poet, ſpeaking popularly cry out, [*] that *the Gods made tennisballs of men, toſſing them to and fro they cared not how.* Hence then, namely frō Gods neglect and contempt of men and their affaires, ſome held that mans ſo miſerable ſtate in this world did proceed.

c *Plaut. c. in prologo.*
* *Enim vero Dij nos qua ſi pilas homines habent.*

3 Others thinking this too groſſe, and that ſuch an imputation did much derogate from the wiſedome and goodnes of God, deviſed another ſhift & ſtarting hoale to helpe the matter, to wit, that mens ſoules were created long before their bodies, & lived in heaven, but committing ſome great offence there, were condemned to bee joyned unto bodies here on earth and ſo to endure thoſe infinite miſeries whereunto mans life is ſubject, by way of pennance for the faults

faults they had done in heaven. And this being first forged by heathens, seemed so probable, and was so plausible, that afterwards many great persons in the very Church also greatly liked it, and set it abroach. Touching the Gentiles, [d] *Tully* himselfe professed his approbation of this opinion, namely that wee were borne into this wretched world for some foule matters committed before in a former world to suffer punishment here for the same. Who also compares mans case herin to that of those, which fell into the hands of theeves of Tuscany mentioned by *Aristotle*, who were dealt with after this lamentable manner. The one halfe of them were left alive, the other halfe murdered, then the living were bound back to backe to the dead, and so rotted with them; and that

d *Cicero in Hortensio apud Aug. contra Iulian. lib. 4. c. 12 & 15.*

even so our soules were coupled with our bodyes, as the living with the dead for the greater torment. And as for Divines in the Church, that they also applauded to this invention and vaine imagination, appeareth by the testimony of Saint [e] *Jerom*, who warneth a religious woman of his time to take heed of the Origenists, who used to buzze into the eares of the simpler, that very reason constrained them to beleeve that mens soules had lived in heaven first and that for some old faults committed there, they were punished here, and adjudged to be put into bodies as into prison; and to doe pennance in the vale of teares. And the reason that constrained them to bee of this mind, was forsooth, that young children many times were borne deformed and monstrous,

[e] *Hieron. epist. 8. ad Demetr.*

were

were ſubject to ſickneſſe and greivous pangs, and oftentimes were puniſhed with death it ſelfe before they had actually offended, which could not ſtand with Gods juſtice, unleſſe they had ſinned before their comming into the world. The vanity of which imagination ſhall, God willing, appeare hereafter. Thus they feeling this part of mans miſery and not knowing the cauſe thereof, runne into many ſottiſh errors [f] as S. *Auguſtine* ſaith of *Tully*, *Hee ſaw the thing but knew not the cauſe of it.*

[f] *Aug. ubi ſupra hac ſect. lit. margin. d.*

4 And as for the cauſe of the other and greater evill, namely ſinne, the generall opinion and conceit was, that it proceeded only either from ill education, or at the leaſt from mans bad husbanding of his own free will which was equally inclinable to good or evill. Which if they

had understood of the first man *Adam* when hee fell, had beene true and sound: but of this they never dreamed. They thought that man considered in the state of corrupt nature, or as hee is now of himselfe, was without sinne by birth, and had equall power to doe good or evill, to be vertuous or vitious, and as I said, that it was only bad education and imitation of the bad, or bad employment of his free-will and naturall faculties of his soule, that made him naught; in which errour wee finde the very best and wisest to have beene. [g] The Stoicks, the best of all Philosophers for moralitie, were so blinded herein, that they thought even good and lawfull affections to bee meerely of ill custome, not of nature, much more, that corrupt and evill affections were so. And [h] *Seneca* brings

[g] Ci. Acad. quæ. l. 1. & Tusc. lib. 4.

[h] Seneca epist. 22.

brings in Nature complaining of her children as degenerate,& telling them, that ſhee brought them forth without paſſions, & evill deſires, and luſts, without feares, without ſuperſtition, without treacherie,and the like; & [i] in an other place makes this the onely cauſe that wee are naught, becauſe we will not uſe the ſtrength which Nature hath given us,to ſhake off our vices, which is abundantly ſufficient to doe it. *Not to be willing, ſaith he, is the cauſe hereof: but not to bee able, is made the pretence and colour.* Wee ſhall have occaſion *hereafter to ſpeak more of this blindneſſe and madneſſe of the Gentiles, touching the cauſe of this part of mans miſerie, namely ſinne, when wee ſhall come to handle the remedies which they preſcribed for the ſame. And as for the falſhood thereof, it

[i] Seneca epiſt. 116.

* Chap. 5. Sect. 8.

Chap. 6. Sect. 4. shall be shewed * in place convenient.

CHAP. 4.

That as the Gentiles knew not the true cause of mans misery, so neither did they know the utmost height of it.

1. AS wee have seene in the former Chapter that the blinde heathens knew not the cause of mans misery, so it resteth to bee here declared that they knew not the true measure and greatnes thereof, nay were meerly ignorant of many principall branches of it.

2 One speciall point of our miserie is, that by sinning wee incurre the displeasure of God, and become liable to his wrath & vengeance, who by nature is an adversary to all sinne and sinners, as hath beene * before

Chap. 3 Sect. 1.

shewed

shewed at large. But this the heathens apprehended not. For not only the profane Poet imagined, that God did wincke at mens sinnes, yea allow them, nay laugh at them, but also the chiefe Philosophers thought & taught that God was not offended with any thing that men did, much lesse would punish it. [a] *Seneca* the most morall of them, and the wonder of wit, tels us, [b] *that no man knowes God, and that many thinke ill of him, and that without any danger.* In another place he thinkes he hath spoken wisely, when he speakes most beastly, saying that one principall point for the attainment of perfect happinesse, is to shake off all feare of God and man, and to resolve that wee are not to feare much from man, but from God nothing at all. [c] In another, that *there are some that*

a *Ovid. Amor. lib. 3. eleg. 3. & de arte amandi l. 1.*

b *Sen. epist. 31.*

c *Idem de beneficijs lib. 7. c. 1.*

d *Idem de ira lib. 2. cap. 27.*

have

have neither will nor power to hurt, as the Gods, whoſe nature is wholly mild & gentle, & who are of power only to releive & cheriſh, but not to annoy or afflict. And another famous both for his learning and diligence, yea for his vertue too, ſo far as heatheniſh blindnes would permit, makes it flat ſuperſtition, to thinke that God would hurt any, being ſuperlatively good, yea goodnes it ſelfe: both being childiſhly deceived in this, that they thought that for God to puniſh any for their wickednes, & to do harme were all one, * whereas it is a maine branch of his goodnes to hate evill, & take vengeance on evill doers. Without the which no earthly Prince deſerves the name, nor can maintaine the reputation of good.

Plutarch. tractat. de ſuperſtit.

* *See Tertul. contr. Marcion. l. 2. c. 14. & Lactant. de ira Dei cap. 17.*

3 Secondly, they bewray moſt groſſe ignorance touching mans miſery

miſery in this that they thinke it is all ended by death, whereas the farre greater and more grievous part thereof followeth after death, as we have heard * before. Yet herein the moſt renouned of them have ſhamefully erred, and drawne others into errour. [f] *Tully* in a large diſcourſe takes it for granted, that after death men either ſhall be happy, or elſe not bee at all. [g] *Seneca* peremptorily avouched, that *all things are ended by death, yea death it ſelfe.* Which ſpeech of his [h] *Tertul.* both juſtly reproves & pithily confutes. And in [i] another place the ſame *Seneca* more diſtinctly affirmeth, that *thoſe things that make hell ſo terrible unto us, are but a meere fable, that no darknes, no priſon, no lake of fire are appointed for any after death, that there ſhall be none arraigned, no Iudge to condemne, that thoſe that deviſed*

* Chap. 2. ſect.

f *Cic. Tuſc. qu. lib. 1.*

g *Senec. de remediis fortuitorū.*

h *Tertu. de reſurrect. carnis cap. 1. & de anima c. 42.*

i *Sen conſo. lat. ad Matriam. c. 19*

deviſed theſe things have bin frighted us with ſcar-crows, that death is the diſſolution of all griefes, beyond which our evils do not reach. The ſame in effect is delivered by [k] *Epictetus*, otherwiſe almoſt more then a humane author. But moſt blindly and profanely of all other writes [l] *Pliny* hereof, although in moſt elegant words, and plauſible language. The ſumme whereof is this, that *all men are in the ſame caſe after their laſt day as they were before the firſt day, and that there is no more feeling, either in the body or ſoule after the day of their death, then there was before the day of their birth, that they who thinke otherwiſe are fooliſh and abſurd, as if there were any difference betweene the manner of mans breathing, and other creatures, or as if there were not many other creatures of longer continuance*

k *Epict. diſſertat. lib. 2. c. 13.*

l *Plin. hiſt. nat. lib. 7. c. 55.*

untinuance than man, of whoſe eternitie notwithſtanding no man dreames, that theſe are but childiſh imaginations, and falſe conceits of mortalitie that affects immortalitie, and would never have an end, &c. Thus were the Heathens ignorant of the chiefeſt branches of mans paſſive miſerie, namely Gods vengeance on ſinners, and the full execution thereof after death in the world to come.

CHAP. 5.

That the Gentiles being ignorant both of the cauſe and the greatneſſe of mans miſery, have groſſely erred in the true remedies againſt the ſame.

NOw the blind Heathens being ſo groſſely ignorant both of the cauſe, and alſo of the meaſure and greatneſſe of mans miſerie,

miſerie, it muſt needes be that they were ignorant of the true remedies for the ſame. The things that make mans ſtate ſo miſerable, as hath * formerly bin ſaid, are principally two, the evils we ſuffer, & the evils which we do, with the former wherof carnall and naturall men are moſt moved, although they ſhould be moſt moved with the latter, * as hath beene ſhewed. Touching the evils which we ſuffer, as ſickneſſe, famine, peſtilence, war, baniſhment, impriſonment, torments at our enemies pleaſure, unhappie matches, and the like both innumerable and intolerable croſſes, and laſt of all death it ſelfe, which though to naturall men it hath ſeemed the end of all evils, yet withall they have taken it for the higheſt evill, the remedies which they by their beſt meditation and ſtudie

* Chap. 2. ſect. 1.

* Chap. 2. ſect. 6.

die could deviſe againſt them, are very poore, yea miſerable, and therefore unfit to relieve miſerie.

2 For let us heare what they can ſay touching theſe things that ſo much trouble and vex us in this world. Indeed men have ſtrained their ſpirits to the higheſt, and wonderouſly laboured to fortifie their mindes againſt all occurrents of that nature, but with poore and pitifull ſucceſſe. for if wee reade thoſe which with moſt particularitie have handled this argument, as two ſpecially have done, [a] the one ancient, [b] the other of later times, wee ſhall ſee they feed us with words and winde, and give us onely verball comforts againſt reall evils. I muſt forbeare the particulars, and inſiſt onely in thoſe generall remedies wherein all agree. The firſt was deviſed by

a *Senec. de remediis fortuit.*

b *Petrarch. de remed. utriuſque fortune.*

by the founder of the Stoick profession *Zeno*, and carries goodly shew of securing us the way.[c] His best munition against this branch of humane misery was that nothing could make man miserable but evill, that only vice is evill, and therefore that onely vice could make a man miserable; that povertie, sickness, banishment, imprisonment, cold, hunger, famine, whipping, racking, cruell kindes of death, were no vices, and therefore no evils, no evils, and therefore could not make us miserable. And[d] *Seneca* straines the point yet farther, telling us, that a wise and vertuous man cannot be wronged by any. But alas, what poore and cold comforts are these? What, is sickness, imprisonment, famine, whipping, racking, hanging, burning, and other like, or greater torments the lesse or easier,

c *Cic. Tusc. quæst. l. 2.*

d. *Senec. de const ant. sapient. sive de tranquil. vitæ, lib. 2.*

fier, becauſe I am told they are no evils? What fond cavillation, and ſophiſticall deluſion is this, that becauſe theſe be not evils of fault, therefore they be not evils of paine, or no evils at all. [e] A Heathen author himſelfe laughs at this vanitie, and pithily confutes it. *The Stoicks*, ſaith he, *conclude by certaine vaine cavillations, that paine or griefe is no evill, as though the word* [*evill*] *did trouble us, not the thing. Why doſt thou mocke mee O* Zeno? *for when thou denieſt that which is ſo terrible to me to be an evill, thou doſt but coſen mee, and I would gladly know of thee, why that which ſeemes to mee moſt miſerable, ſhould not be evill. Thou ſayeſt that nothing is evill, but that which is naught and diſhoneſt. In ſo ſaying thou doſt but returne to thy old fooleries: for by all this thou doſt not take away the things that*

[e] *Cicer. quo ſupra hac ſect. lit. marg. c.*

that torment me. I know well enough that pain is not wickednesse. Never tell mee what I know well enough already, prove to me that there is no oddes in the matter, whether I be in pain or not in pain. And here it is worthy of observation, that when these Gallants that thus in words braved all outward pain and grief incident to the body, came to practice and action, they recanted these brags, which they had uttered in their idle speculations. So *Tullie* himselfe, who much inclined to this paradoxe of the *Stoicks*, and laboured to fortifie his spirit thereby against these evils of paine, when it came to triall, miserably discovered his weaknes, and that in the least and lightest of these externall crosses, namely banishment. [f] For he so basely behaved himselfe therein, that one *Philiscus* of his old acquaintance

[f] Dio Cassius hist. Rom. l. 38.

tance ſharply reproved him for the ſame: and ſpecially becauſe himſelfe had ſpoken and written ſo ſtoutly in contempt of all ſuch caſuall greevances, and given very good counſell to others. Whoſe poore excuſe of ſuch his weakneſſe was, that it was one thing to adviſe others, and an other to comfort our ſelves, when the caſe was our owne. But moſt memorable to this purpoſe is the behaviour of [g] *Heracleotes Dionyſius, Zenoes* owne ſchollar, by whom having been taught this ſtout contempt of paine, as being no evill, afterwards having a bitter and extreame fitte of the ſtone, hee recanted his errour, and cried out, that all which his maſter had maintained touching that point was falſe, & that he now found and felt the contrary, namely, that paine was an evill.

[g] Ci. Tuſc. quæſt. l. 2.

3 A second supposed remedie against these evils of paine both taught and practised by carnall men is voluntarie death, or selfe murther, whereby men at their pleasure might free themselves from all these evills of paine. Hereupon [h] hee cries out in the Tragedie, that *death is to be found every where, and that God in this hath provided wonderous well for mankinde: that whereas any man may take our life from us, none can take death from us*; meaning that none can let us from dying, having power to kill our selves when wee please. And lest we should think this to be but a Poëticall fiction wherby men are made to speake what the Poet pleaseth, let us heare the wisest and worthiest of the Gentiles speaking in good earnest of this matter. [i] *Quintilian* affirmes that *no man is long in*

h *Oedipus apud Sen. Thebai. act. 1. Scen. 1.*

i *Quintil. instit. orat. lib. 6. in proœmio.*

in paine, or ſorrow, unleſſe it be through his owne fault, meaning that by killing himſelfe hee may be rid of it when hee pleaſeth. Yea even *Seneca* himſelfe approves of this ſelfe murther or killing our ſelves to end all paine. Are wee in diſtreſſe and miſerie? *Why*, [k] ſaith he, *there are many and ſhort and eaſie waies to free our ſelves. Let us give thankes to God, that no man can be compelled to live whether hee will or no.* And [l] againe, *If thou wilt follow my counſell, ſo prepare thy ſelfe, that thou mayſt entertaine death, nay if need bee, that thou maiſt ſend for it. For it makes no matter whether death come to us, or wee goe to death.* Yea [m] hee mockes and derides thoſe that made any ſcruple thereof. And [n] in another place, ſaith hee, *Which way ſoever thou looke ſt, there is an end of all evils*

k *Sen. ep.* 12.

l *Idem. ep.* 70.

m *Sen. ep.* 71.

n *Idem de ira lib.* 3. *c.* 15.

to

to be found. Dost thou see an high and steepe place, by falling downe from it, thou shalt fall into liberty; seest thou such a sea, such a river, or such a pitte, liberty lies in the bottome of them, if thou have the heart to cast thy selfe into them. Dost thou see a tree whereon others have beene hanged, there hangs liberty, if thou wilt hang thy selfe. Dost thou see thy owne neck, throate, heart, &c. they are all places of escape to flie away from bondage. Are these too hard and painfull means to get out, and wouldst thou yet know the way to liberty? Every veine in thy body is a way to it. o Again, he tels us, that if sickneſſe be incurable, and disable the soule to execute her proper actions, shee may as well goe out of such a body at her pleasure, as a man may out of a rotten and ruinous tenement, or dwelling-house. So p *Epictetus* him-

o Sen. ep. 89.

p Epict. dissertat lib. 2. cap. 16.

himſelfe the wonder of humane both wiſdome and pietie, ſayes that as they are fooles, who when they have ſufficiently refreſhed themſelves at a feaſt, yet will ſit longer, yea even untill they loath their meate, and are ready to vomite, ſo they are fooles, that having had their fill of this preſent life, yet will live longer. And in [q] another place, *Even as*, quoth hee, *boyes when they are weary of any play or ſport uſe to ſay, I will play no longer: ſo men when they are weary of living, muſt ſay, I will live no longer.* And therefore in [r] another place he laughs at their ſimplicitie that complaine of povertie, and want, *What fooles*, ſaith hee, *are they that when they have filled their bellies to day, ſit weeping & penſive bethinking what they ſhall eate to morrow? Baſe ſlave, if thou have meat, thou haſt it, if thou haſt it not,*

q *Epict. l. 1. diſſer. c. 24*

r *Idem. l. 1. ca. ſeu diſſertat. 9.*

not, thou maist be packing out of
[s] *Sen. ep. 12* *the world, the doore is open.* So [s] *Seneca* highly commends that speech of *Epicurus*, that *indeed it was a miserie to live in necessitie, but that there was no necessitie for a man to live in necessitie.* Meaning that every man by killing himself might free himself from
[t] *Plato de legibus l. 9.* it. Yea which is strange, [t] *Plato* himself, that approached so neere to Christian truth in many points, although hee appoint some publike infamy in the maner of buriall for those that kill themselves, yet it is with divers exceptions, and amongst others this is one, *If a man so do by means of povertie and want.* And
[u] *Plin. nat. hist. lib. 2. cap. 63.* to conclude [u] *Pliny* would have us beleeve, that *our mother the earth having pittie upon us, doth bring forth poyson*, that we may dispatch our selves out of this wretched world whē there shall

be

be due occaſion. And this was practiſed by thoſe that were counted very worthy men, [x] as by *Cato* when *Pompey*, whoſe part hee had taken, was overthrowne by *Cæſar*, killing himſelfe, as it was conceived, principally becauſe he would not be beholding to *Cæſar* for his life, or at leaſt would not be put to death at his pleaſure. [y] Likewiſe by *Pomponius Atticus*, who being impatient of a cruell diſeaſe that tooke him in his old age, willingly famiſhed himſelfe to death, and could not be diſſuaded from ſo doing by the prayers and teares of his neareſt and deareſt allies and friends. But particulars of this nature are infinite, and therefore let theſe ſuffice.

x *Plut. in vita Caton. Dio Caſſius hiſt Rom. l. 43.*

y *Cornel. Nepos in vita Titi Pompon. Attici.*

4 Now how poore a remedie this is for a man to kill himſelfe when hee is in miſerie, may ſufficiently appeare by that which

hath already beene ſpoken touching the wofull ſtate of man after this life dying out of Gods favour, as they that thus make away themſelves needes muſt. So that this is not to avoid miſerie, but to change miſerie, yea to change the leſſer miſeries for the greater, and as wee uſe to ſpeake, to leape out of the frying pan into the fire. Yea the Gentiles themſelves, ſaw at laſt the vanitie and abſurditie of this remedie, deriding thoſe that becauſe they would not be put to death by others, put themſelves to death. [z] *Seneca*, who as wee have ſeene ſo much favoured this prophane conceipt, yet in ſome places forgetting himſelf, truly ſayes, that *it is follie for a man to die for feare of death*: and [a] another ſaies it is madneſſe, * *I pray thee* ſaith hee, *is not this madneſſe to die leſt thou ſhouldſt die?*

Sen. epiſt. 1.
Martial. lib. 1. epigr. l. 22. epigr. 80.
Hic rogo non furor eſt ne mo-riare mo-ri?

die? Others have ſeene the unlawfullneſſe hereof, namely [b] that this is *to forſake the ſtanding wherein God our Generall hath placed us, and to refuſe & ſhun the office which God hath aſſigned us in this world:* [c] Others obſerve the baſeneſſe of it, *that it is a token of a coward, and not of a valiant man, ſith valour conſiſts in a patiēt enduring of all extremities.* And [d] therefore the very prophane Poet ſcoffes at *Cato* for killing himſelfe, of whom we have heard before, truly affirming, that *it is an eaſie matter to contēne death in our miſerie, and that he is the valiant man that can patiently beare miſerie.* Yea [e] ſome have gone farther, & ſeene the danger hereof alſo, namely that it is puniſhed in the life to come, placing thoſe that have offended that way in hell, and that in ſuch torments, as they wiſh themſelves

b *Cicer. de ſenec. & in ſomnio Scipionis.*

c *Ariſt. Ethic. l. 3. c. 7.*

d *Martial. epigram.*

e *Virgil. Æn. l. 5.*

back againe, and upon that condition would be content to indure all the miſeries incident to this life. Loe the poore remedies that nature can teach us againſt this firſt kinde of evils, namely the evils which we ſuffer.

5 Now touching the evils which wee doe, which as hath beene ſhewed, wee ſhould hold the greateſt, as naturall men have leſſe knowne and felt them than the former, ſo have they bin leſſe either carefull or able to finde out any ſound and effectuall remedies againſt them, nay I may boldly ſpeake it, that as they give us fooliſh Phyſicke againſt the former, ſo they give us ranke poyſon, againſt the later. And as it fals out in bodily diſeaſes, that if the Phyſitian miſtake the cauſes of thē they apply medicines cleane contrary,

and ſuch as exaſperate the evill not aſſwage it; ſo it fareth with the maladies of the minde, if they that profeſſe skill to cure thē erre in the originall ground of them, inſtead of healing them they poyſon them and make them farre worſe.

6 The guilt of ſinne which all men carrie in their boſome, tels them, that ſinne needs ſome purgation & expiation, or elſe they muſt incurre the indignation and vengeance of God. But when it comes to particulars, what the true meanes of delivering us from the danger of ſinne ſhould be, here the wit of man is a ground and utterly amazed and confounded, and the beſt remedies it can deviſe in this caſe are either fooliſh, as we have ſeene they were againſt the firſt kind of evils, namely of pain, or elſe impious & wicked.

7 Some

f See *Natal. Comes Mythol. l. 1. c. 11. 12.*

7 [f] Some thought that ſinne was blotted out & Gods wrath appeaſed by offering of flowers, frankincenſe, and other ſweete perfumes, but ſuppoſe that every meane perſon could be as liberall that way as *Alexander* the great, [g] who uſed to ſacrifice with ſo much frankincenſe at a time, that *Leonidas* his ſteward reproved him for it, telling him that hee muſt firſt conquer the countrey where frankincenſe grew before, he waſted it ſo prodigally, ſuppoſe, I ſay, every man could be ſo coſtly in that reſpect, yet who that is well adviſed, can dreame, that the ſweet ſmell of hearbes and perfumes can take away the filthy ſtinke of ſin. Others thought by certain waſhings with peculiar and hallowed waters the filth of ſin was waſht away, as if that which made the skin cleane, made the heart

g *Plutar. Apoph. Regum, & Imperat.*

heart alſo cleane, & that purified the minde which never came neere the minde. Others truly judging theſe cures to be light, and ſuperficiall, thought it muſt be death and blood at leaſt that muſt do away ſinne, uſually killed beaſts of all ſorts in great abundance, and ſacrificed them to appeaſe Gods anger, and make ſatisfaction for their tranſgreſſions. But here againe reaſon awaked will tell us, that if all men could be as bountifull as *Iulian* the Roman Emperor uſually was, [h] of whō the jeſt went, that if he had returned with victory in his laſt actions againſt the *Parthians*, the very kind and race of buls, oxen, & kine would have bin extinguiſhed by means of his monſtrous exceſſe in ſacrificing of beaſts, if, I ſay, every man could and ſhould be at ſuch coſt that vvay: yet vvhat

h *Ammian Marcellin. lib.* 25.

ſtrange blindneſſe were it to thinke that the blood of beaſts could purge the ſinnes of men, or that man ſhould commit the fault, and beaſts ſhould beare the puniſhment of it?

8 But the remedies which the naturall man deviſed againſt this ſecond branch of our miſerie namely ſinne, were not only fooliſh but alſo wicked and pernicious. For firſt ſome looking further into the matter, and conſidering that it was no reaſon, that man ſhould offend & beaſts ſhould be puniſhed, and die for his offences, perceived that in all equitie man muſt be puniſhed for the faults of man. [i] And therefore moſt nations uſed to ſacrifice certaine men at certain times of the yeare to make an attonement for the ſins of all the reſt. So [k] the *Carthagimians* ſacrificed their owne children to *Saturne*,

i See *Natal Comes Myrhol. l.* 1. *c.* 8.

k *Plutarc. tractat. de uperſtit.*

Saturne, being preſent thereat, and looking on, and ſuch as had no children of their owne, bought the children of the poorer ſort, as if they had bin lambs, or goats, and the order was, that the very mothers of them muſt be preſent at the ſacrifice without making any ſhew of ſorrow or compaſſion at the ſight, and if they did, they forfeited the price of them, and yet their children were ſacrificed nevertheleſſe. The wickedneſſe whereof is ſo palpable, that [l] ſome of the Heatheniſh idolators themſelves perceived it, and cryed out againſt it, yea [m] ſome were ſo moved therewith, that they diſputed the point whether Atheiſme were not far better, then ſuperſtition, and much inclined to the affirmative part. [n] Others hereupon directly became Atheiſts, crying out that religion was

l *Silius Italicus lib.* 4. *Lucret. l.* 1.

m *Plutar quo ſupra*

n *Lucret. quo ſupra*

was the cauſe of all impietie. And which is yet more ſtrange, the Gentiles were ſo blinde in this point, that ſome of them, [o] as the *Leucades*, yearely made choice of ſome notorious malefactour, and ſacrificed him for the whole, as though his death could expiate the ſinnes, of others, who had deſerved many deaths for his owne ſinnes whereas indeed [p] the death of the beſt man now in the ſtate of ſinne cannot profit another, ſith every man oweth a death for himſelfe. But as hath beene ſaid, this remedie is not onely fooliſh and unprofitable, but alſo impious and deteſtable, [q] making God more cruell then any man; for what man, although juſtly angry, would be appeaſed by ſuch a bloody and barbarous meanes? How were they blinded that thought one ſin was

[o] *Strab. l. 5*

[p] *Bernard. ad Milites templi. c. 4.*

[q] *Aug. de civit. Dei. l. 6. c. 12.*

was a remedy for another, and that ſo hainous a ſin as murther; that they purged ſin, when they added ſin to ſin, that they appeaſed Gods wrath when they moſt grievouſly kindled it?

9 Secondly, for cure of this ſo great an evill, namely ſinne, they ſent us to a ſuppoſed power in our ſelves, whereby wee are able, if wee pleaſe, to ſhake off all ſinne, yea utterly to conquer the leaſt evill motions and affections of the minde as wee have heard * before, and ſo inſteed of healing ſinne thruſt us into one of the greateſt ſins in the world, namely pride and ſelfe liking. Hence came that ſaying that went for a principall among them, that *every man was the forger of his owne fortunes*, that is, had power to frame and ſhape his owne ſtate and condition, and to make himſelfe good

* Chap. Sect. 4.

r *Vnuſquiſque fortunæ ſuæ faber.*

or

or bad, happy or miſerable. So
s *Ovid. de Ponto eleg. 1. ad Germanicum.* one flatters a great man. *The Gods grant thee long long life, for as for other things thou wilt give them to thy ſelfe*; and
t *Horat. ep. 18. lib. 1.* another flatters himſelfe to the ſame effect, ſaying, *It is enough that I pray to* Jupiter *for long life and riches, for as for a good mind and vertue, I will give that to my ſelfe.* Neither are wee to thinke that theſe were onely Poeticall flouriſhes, ſith the beſt Philoſophers in their moſt ſerious diſcourſes & meditations affirme & maintaine as much, or rather more
u *Ariſt. Eth.* ſometimes. u *Ariſtotle* layeth this for a ground, that *both vertue and vice are in our power, or elſe we were neither to be prayſed for well doing, nor diſprayſed for ill doing*: and
x *Cicero de natura Deorum l. 3.* x *Cicero*, moſt profanely avoucheth, *that wee truly and juſtly glory of our vertue, which we would never doe, if it were*

were the gift of God, and not a thing of our owne. And [y] *Seneca* is angry with those that trouble the Gods with their prayers that they might bee happy, saying withall, *make thy selfe happy*, as if he had said, It is a matter in thine owne power, what needest thou be beholden to God for it? Nay [z] he goeth farther and tels us, that *in some respect, man hath the advantage of God himselfe; sith God is happy by the benefit of nature, but that man is happy by his owne good husbanding of his mind*, being indifferent liable to felicity or misery: that is, God is happy of necessity, but a wise and vertuous man by election and choice, for as much as whereas hee might bee either miserable or happy, hee by his free choice and mannaging of his will makes himselfe happy. To conclude, [a] he affirmes that one

y *Senec. epist.* 31.

z *Idem epist.* 54.

a *Senec. de vita beata cap.* 8.

one principall ſtep and degree unto happines is *for a man to admire himſelfe, that is, to doate upon his owne excellencie.*

10 But alas what poor comfort is there in all this! For firſt, ſo far off is it, that man hath any ſuch power to ſhake off ſinne, as he is of himſelfe in irremediable bondage unto it, as hath [b] already beene declared, neither is he naught by ill education, or cuſtome, but by birth, or rather before his birth, as ſhall, God willing, appeare [c] hereafter: ſo that to bid a man not to ſin, is to bid him not to eate when he is hungry, not to drinke when hee is thirſty, not to ſleepe when hee is drowſie and overwatched, or rather indeed to bid him not bee hungry, not to bee thirſty, not to be ſleepy or drowſie; yea it is all one, as to bid water not to moiſten, fire not to heat,

[b] Chap 2. Sect. 8.

[c] Chap. 6. Sect. 4.

heat, the ſea not to ebbe or flow, the ſunne not to move; ſith hee can no more of himſelf forbeare to ſin, than thoſe creatures can ſuſpend ſuch their naturall actions and motions.

11 Yea not onely is this remedy alſo vaine, but here under colour and ſhew of remedy, is there moſt deadly poyſon miniſtred unto us. Being deadlie ſick we are made beleive we are whole, being by nature [d] as the Apoſtle tels us the children of wrath, and [e] as the kingly Prophet ſaith, formed and conceived in ſin, wee are told, that we may chuſe whether we will bee guilty of ſin, or no, and that ſin comes onely of ill cuſtome; being moſt miſerable bond-ſlaves, we are born in hand that we are free men, or might be free men if wee would our ſelves, the falſhood whereof hath beene

[d] Eph. 2. 3.

[e] Pſ. 51. 7.

ſhewed

ſhewed before; having juſt occaſion to hang down our heads, we are counſelled to beare them aloft, and to looke bigge, and whereas we ſhould be aſhamed of our ſelves, & loath our ſelves, wee are taught to admire our ſelves, & doate upon our ſelves, which is the very high way to make us incapable of mercy and favour. For as [f] S. *Auguſtine* well ſaith, *What can be more unworthy of mercy then proud miſery?* And indeed hee makes himſelfe unworthy of pitty, that ſtands upon high and proud tearmes, when nothing can releive him but pitty. *The diſſembling of miſery* ſaith [g] *Bernard*, *ſhuts out miſery: and they ſhall never be accepted as worthy, that preſume they are worthy.* Many in regard of this life have periſhed without mercy, becauſe in their ſtoutneſſe they would not be beholden

f *Aug. de libero Arbitrio lib. 3.*

g *Ber ſerm. quodam.*

holden unto mercy. It were eaſie to give inſtances hereof both in ancient and latter times, but generality herein is ſufficient. It muſt be humiliation and ſubmiſſion, that muſt procure offendours favour; not preſumption and peremptory ſtanding upon their juſtification in a bad cauſe. To councell the malefactour to plead his innocency, when his capitall offence is notorious and manifeſt, what is it elſe, but to helpe him the ſooner to the gallowes? Whereas perhaps by confeſſing himſelf guilty, and ſuing for a pardon in time, hee might have beene acquitted. And thus we have ſeen that all the remedies which naturall reaſon hath beene able to deviſe againſt our miſery, that is, againſt the evils which wee ſuffer, or the evils which we do, againſt our paines and puniſhments,

ments, or against our sins which are the cause thereof, are either vaine and ridiculous, or impious and pernicious.

CHAP. 6.

That true religion revealed unto us by Gods word only discovereth unto us the cause of our misery.

1. HOw ignorant the naturall man is touching the cause of his misery, hath sufficiently appeared by things already spoken. It remaineth that wee now shew the true cause thereof, which onely [a] Gods word notifies unto us: and that is, that our first parents *Adam* and *Eve* being created by God and placed in Paradise in a most happy and pleasant state of life, onely restrained from tasting of the fruit of one onely tree, to wit,

[a] Gen. c. 3.

it, the tree of the knowledge
ood and evill, as a tryall of
r ſubjection and loyalty, by
e Devils ſuggeſtion Gods
adly enemy and theirs, pre-
med to eate thereof, and ſo
ſt the love and favour of God,
d incurred his diſpleaſure and
dignation, and conſequently
came ſubject to all miſery &
lamity not only in this life, but
ſo in the life to come.

2. It may ſeeme that this of-
nce was not ſo hainous nor
eſerved ſuch ſevere puniſh-
ment. But wee muſt conſider
hat many and grievous iniqui-
ies, yea abominations lurked in
his fact. For firſt of all, God
having expreſly told them that
henſoever they ſhould taſte of
his forbidden fruit, they ſhould
die the death, that is, they
ſhould ſurely die, they harke-
ning to the ſerpent, telling them

the

the contrary, make God a lyer, yea take the Devils word before his. Now how great a wicked-nes this was, the ſimpleſt may eaſily perceive. Secondly, here was great ingratitude and un-thankefulnes. The Devill tells them that God had dealt craftily with them in telling them there was ſuch daunger in eating of that fruit, wheras indeed it had that vertue to make them equall to himſelfe, and therefore in pollicie hee forbad them to taſte of it. Which neceſſarily argues that they were malecontent with their preſent eſtate, as if God had dealt niggardly with them, and had not beſtowed ſo much upon them as hee might have done, and ſo in effect, that the Devill would by his councell & adviſe do more for them then God had done or would doe. Thirdly and principally, here

here was high treaſon againſt the moſt high accompanied with deteſtable blaſphemy. For they eating of the forbidden fruit, becauſe as the Devill informed them therby they ſhould bee equall to God, manifeſtly ſhewed that they diſdained to be Gods underlings, and to hold a happines from him by inferiority and dependency, & would bee happy abſolutely, and of themſelves without being any way beholding to God for the ſame. Now when the ſubject denieth homage and fealty to the Soveraigne, the Creature to the Creator, man to God, what can it bee but high treaſon, yea higheſt treaſon, as committed againſt the higheſt? Beſides, it could bee no leſſe than abhominable blaſphemy, that a mortall man ſhould ſo much as admit a thought to make himſelfe equall

to

to the immortall God, much more to deſire it, yea to attempt it.

3 And yet further this doth not a little aggravate their ſinne, that they then had abſolute power not to ſinne. To expreſſe this point, I had rather uſe S. *Auguſtines* words then mine owne. *If*, ſaith [b] he, *any man thinke that* Adams *condemnation was either too heavy, or unjuſt: ſurely hee knowes not how to weigh the matter, namely how great the iniquity of ſinning was, when there was ſo great eaſines not to ſinne.* And a little after, *Where there is great puniſhment threatned for diſobedience, and the matter commanded by the creatour to bee obeyed, ſo eaſie, who can ſufficiently declare how great a wickednes it is not to obey in a matter ſo eaſie, & where there is ſo great power to obey, and ſo great danger for not obeying?*

b *Aug. de Civit. Dei l.* 14. *c.* 15.

4 I omit many other conſiderations which might farther aggravate the greatneſſe of our firſt parents ſin. But that which hath beene already ſaid may ſuffice. Onely this I thought good not to omit that it may be replied by ſome, that how great ſo ever their perſonall offence were, yet what reaſon is it that their poſterity ſhould beare the ſmart thereof, and that in ſo hard meaſure, as wee ſee and feele by common experience, that they doe? The anſwer is eaſie, that *Adam* had either happineſſe or miſery in his owne hands, not onely for himſelfe but for all his: and therefore by making himſelfe miſerable willingly, I meane at leaſt, willingly doing the thing that juſtly made him miſerable, he alſo juſtly drew miſerie upon all his. Wee ſee that even humane

juſtice puniſheth the children for the offence of the fathers. Hee that commits treaſon not onely dyeth himſelfe for it, but brings miſery upon all his children, who by his offence looſe all their goods and lands that otherwiſe ſhould have deſcended unto them, as alſo (if the parties ſo offending bee of ſuch quality and ranke,) their nobility & advantages of birth, and parentage. Againe, we as commonly kill the young foxes, wolves, & ſuch like ravenous and noyſome beaſts as the old, although as yet they have done no actuall harme, becauſe we know they are of the ſame nature, that the old are, and lacke not malice but time to hurt and deſtroy. Much more therefore may God, that more hates malignitie of nature in man, then man doth in beaſts, manifeſt his wrath againſt

gainſt mankinde even in their infancie, knowing that the root and ſeed of all evill lurkes in them from the wombe, yea in the wombe, and that the poyſon of ſinne and wickedneſſe is even incorporated into their eſſence. And this is the cauſe of all thoſe miſeries and extremities which many times wee ſee young children to endure. The ignorance of which point drew the Gentiles out of the Church, and Heretickes in the Church in that ridiculous errour *before ſpecified, that mens ſoules had committed ſome foule fault in heaven, for the which they were ſent into bodies here on earth to doe penance for the ſame. Now man having thus willingly ſeparated himſelfe from God his Creator, and the onely author of his happineſſe, it is no marvaile if hee

* Chap. 3. Sect. 3.

became ſubject to all kinde of misery. *This was*, ſaith [c] S. *Auguſtine, a perverſe haughtineſſe, to forſake that originall cauſe whereunto only the ſoul ought to cleave, and after a ſort to become his own originall*, that is, to leave God, and goe about to bee his owne God, and to be happy without being beholding to God for it. And a little after, *Man by affecting to bee more then hee was, is now leſſe then he was: & while he made choice to be ſufficient of himſelfe, forſooke him that only could be ſufficient for him.* And [d] S. *Ambroſe* brings in God expoſtulating and reaſoning the matter with man after his fall, thus, *Didſt thou thinke to be like unto us? therefore ſith thou wouldſt be what thou waſt not, thou haſt ceaſed to be what thou waſt.* And S. *Bernard* very ſweetly expreſſeth this point, ſaith he, *they* (to wit, our

c *Aug. de Civit. Dei lib. 6. c. 13.*

d *Ambr. de Elia & ieiunio c. 4.*

e *Bernard. tractat. de gratia & libero arbit.*

our first parents) *which would needs bee their owne, became not only their own, but the Devils also*, that is, the Devils slaves held in bondage by him at his pleasure, as [f] the Apostle speaks. This was a wofull alteration, that man who was the son of God, while he would be Gods equall, ceased not only to be his sonne, but also his servant, and became the servant of sinne and Sathan. And what a misery it is to be in bondage unto sinne, yea what an evill sin it selfe is, * hath already beene sufficiently declared.

[f] 2 Tim. 2. 26.

* Chap. 2. sect. 5. & 6

CHAP. 7.

That the remedies which Christian Religion affordeth against the first kinde of mans miserie, that is, the evils of paine.

1. WHat poore and cold cōfort naturall men, yea

the beſt of naturall men, and as it were the flower of them have beene able to finde out againſt mans double miſery, namely the evils of paine, and the evils of fault, that is, the evils which hee ſuffereth, and the evils which he doth, ſufficiently appeareth by things * before ſpoken. Let us now ſee what better releiſe and remedy true religion yeeldeth us in that behalfe. As for the evils of fault, that is, ſinne the cauſe of all evils of paine, the remedy that Chriſtianity affordeth us, is free pardon of our ſinnes, and reconciliation to God by faith in Jeſus Chriſt. As for the evils of paine, they are of two ſorts: either of temporary paine in this world, or of eternall paine in the world to come. The remedies againſt the former, namely temporary paines in this world, are the gratiou

* Chap. 5. throughout.

gratious change of them unto many profitable uſes: the remedy againſt the latter, namely eternall paines in the world to come is all one with the remedy againſt the evils of fault, or ſinnes. For the ſame mercy of God which frees us from ſinne, doth withall free us from the eternall puniſhment due unto ſinne, and therefore I will joyne them both in one in the next Chapter. For howſoever the ſtrict lawes of order requier I ſhould firſt ſpeake of the evils of fault as the cauſe of all evill of paine, and then of the evils of paine that proceed thereof: that is, firſt of ſinne; and then of the puniſhments for ſin: yet, becauſe the evils of paine, that is, puniſhment for ſinne, ſpecially temporary puniſhments, whereof I onely intreat here, that is, the miſeries

and afflictions of this life, are more ſenſible to our nature then the evils of fault, that is, than ſinnes themſelves, as alſo becauſe they bee the leſſer evils of the two, howſoever more felt, I rather regarding the conveniencie of matter, than curioſity of methode, will ſpeake of them firſt.

2 The firſt conſolation then againſt all worldly miſeries, is this, that whereas of themſelves they are tokens of Gods wrath and diſpleaſure, and a part of his juſtice upon ſinners beginning in this world, and ending in the world to come, or rather to ſpeake properly never ending, and are a taſte, and as it were fore-runners of hell torments; now cleane contrary unto all that are in Chriſt, and by faith in Chriſt ſtand reconciled unto God, whereof by Gods aſ-

ſiſtance

sistance wee shall heare more at large in the next Chapter, they are signes & pledges of his love and favour. A strange alteration, that they which before were heralds of defiance, should now be messengers of peace and proclaimers of amity and love: yet that the case thus standeth, is manifest by Gods expresse testimonies. *My sonne,* saith [a] *Salomon,* that is God by *Salomon, despise not the chastisement of the Lord, nor be weary of his correction: For the Lord correcteth every one that he loveth, as a father doth the son to whom hee wisheth good.* And the [b] Apostle repeating it almost word for word, [*] inferreth out of it by necessary consequence, that affliction being the badge of all Gods sonnes, therefore they that tasted not of it were bastards and not sonnes. And so [c] Christ him-

[a] Prov. 3. 11. & 12.

[b] Heb. 12. 5. & 6. Vers. 7. & 8

[c] Apoc. 3. 19.

himſelf profeſſeth to the Church of *Laodicea*, that hee dealt thus with all that hee loved, namely that he exerciſed them with affliction: *As many*, ſaith he, *as I love, I rebuke, and chaſtiſe*. Thus all afflictions & worldly croſſes to the faithfull are ſo many tokens, ſent from heaven to earth from God to man, from Chriſt to the Chriſtian, to aſſure us of love and favour; and who would not bee glad, nay proud to receive love tokens from an earthly king, how much more from the king of heaven?

3 Secondly, it is to be conſidered that theſe evils of paine are not onely comfortable for teſtification, but alſo profitable in operation, and bring forth moſt notable effects in the godly. So ſaith [d] *David, before I was afflicted, I went aſtray: but now doe I keepe thy commandements.*

[d] Pſ. 119 v. 67. & 71

And

And againe, *It is good for mee that I have beene in trouble, that thereby I might learne thy ſtatutes.* And [e] the holy Apoſtle is bold to ſay, that *God chaſtiſeth us for our good, that wee may bee made partakers of his holyneſſe: now all chaſtiſement for the preſent ſeemeth not to bee joyous but grievous; but afterward it bringeth the quiet fruit of righteouſnes to them that are exerciſed thereby.* And [f] S. *Paul* goeth yet further, affirming that afflictiõs to thoſe that are in Chriſt, miniſter matter not only of profit, but alſo of glory. *Therefore*, ſaith he, *Wee glory in tribulation, knowing that tribulation bringeth patience, and patience experience, and experience hope, and hope maketh not aſhamed.*

[e] Heb. 12. 10.

[f] Rom. 5. v. 3. 4. 5.

4 And hence it is that Divines teach that afflictions to ſpeake properly unto the godly, are not puniſh-

punishments, but ought to bee tearmed by some other name. So saith [g] S. *Chrysostome*; *we are not punished, but instructed: so that our affliction is for admonition, not for condemnation; for Physick, not for torment; for correction, not for vexation.* That is in a word, all our tribulations are for instruction, not for destruction.

[g] *Chrysost. in 1. Corinth. 28.*

5 The very heathens could see that some benefit did grow from trouble and misery. As first, that it was a counter-poyson against the dangers of too much prosperity, as pride, riot, wantonnes, and the like, which have bin the bane of many men. [h] *Amasis* king of *Ægypt* desired that he and his might taste of adversity, and understanding of the incomparable prosperity of *Policrates* Prince of *Samos*, who was so luckie in all his affaires, that when of purpose he had cast his signet

[h] *Herod. l. 3*

ſignet that had in it an Emerald of wondrous value, into the ſea, he had it brought to him againe in the belly of a fiſh that ſhortly after was ſerved in at his table, hee preſently renounced the amitie and league that had beene long betweene them, ſuſpecting that ſome great miſchiefe would befall him, wherein hee would be loath to ſhare with him: as indeed it fell out; for being craftily trained into the hands of his enemies he was crucified alive. Yea [i] the very Poet obſerved and complained, * that *in his time they were even ſicke with eaſe and proſperitie; and more plagued with peace, then ever they had beene with warre.* And [k] the Philoſopher wittily ſayes of *Hannibal* effeminated by eaſe and delicacie, that *he overcame by arms:* but was himſelfe overcome by vices: [l] who alſo notes, that this was

i *Iuvenal. Satyr. 6.*

* *Heu patimur longa pacis mala, ſavior armis Luxuria incumbit. &c.*

k *Senec. ep. 52.*

l *Idem ep. 19. 115.*

was the ſpoile of Mecœnas, and not onely of him, but generally of very many whom proſperitie brought to a madneſſe of vanitie and luxurie. Againe, they ſaw that ſometines croſſes occaſioned encreaſe of judgement, and bred an experimentall knowledge which was not a little to be eſteemed. So [m] *Chion* gave heartie thankes to the croſſe windes that kept him at *Byzantium* againſt his will: becauſe by this means he grew acquainted with *Zenophon* arrived there during the conſtrained ſtay, and greatly benefited himſelfe by conference and intercourſe with him. And [n] *Themiſtocles* being baniſhed by his unkinde country was wont to ſay to his followers, *Except wee had beene undone we had beene undone.* So much did he thinke he had gained by his baniſhment; becauſe hee

m *Chion. in ep. quadam*

n *Plutarc. Apoph. Regum & Imperat.*

he thereby grew in favour with the King of *Perſia*, and was greetly advanced and enriched by him.

6 How much more then may Chriſtians picke profit out of adverſitie, yea ſuch profit as the blinde Gentiles never dreamed of? For all that they gained or poſſibly could gaine by adverſitie, was but a civill and morall wiſedome, or reformation of their outward behaviour in this preſent world, and in regard of men: But the Chriſtian taketh out farre higher leſſons from adverſitie.

7 For firſt hereby they learne contempt of the world, which is no ſmall matter. For how dangerous a thing the love of the world is appeares by this, that it is incompetible with the love of God, and cannot ſtand with it. *Know ye not*, ſaith ° S. *James*, James 4. *that*

that the friendship of the world, is enmitie with God? Whosoever then will be a friend of the world becommeth the enemy of God. And saith [p] *S. John, See that yee love not the world, nor the things of the world: if any man love the world, the love of the father is not in him.* Thus we see that of necessitie wee must be out of love with the world, if we would be in love with God: enemies with the world, or else we cannot be friends with God. The cõtempt of the world then toucheth us as neerly as our very salvation, neither can there be any salvation without it. But now what can so well teach us the contempt of the world, as experience of the vanities & miseries of the world? It is then a speciall token of Gods love and favour when hee by afflictions and crosses makes the world bitter and unsavorie unto

p 1. Joh. 2. 15.

unto us, thereby to weane us frō the love thereof. As mothers or nurſes when they would weane ſucking children do uſe to annoint their teates with wormewood or ſome other bitter thing, thereby to make thē weary of ſucking, and to leave the ſweet for avoiding of the bitter, ſo God when hee would weane his children from the love of the world, by adverſities and croſſes maketh it bitter and unſavery to them, leaſt they ſhould too deeply ſucke in the poyſon thereof, yea even ſuck thēſelves to death, as carnall men that live in all proſperitie and jolitie uſually doe, according to that ſaying of wiſe [q] *Salomon, that the eaſe of fooles killeth them, and the proſperitie of the fooliſh deſtroyeth them*; by fooles meaning the wicked, whō proſperity makes wanton and fooliſh, depriving them

[q] Prov. 1. 2.

them of all ſpirituall underſtanding, if they had any, or elſe keeping them from ever having any. And this as [r] *Jeremie*, or rather the Lord by *Jeremie* witneſſeth, was the overthrow and ruine of the *Moabites*, becauſe [r] *Moab was quiet even from his youth, and ſate upon the Lees, nor was powred out from veſſell into veſſell, nor led into captivitie.* Thus a flattering world poyſoneth, but a frowning world preſerveth: a flattering world defileth, a frowning world purifieth: in a word, a flattering world damneth, a frowning world ſaveth. And who would not be content to have the world his ſtepmother, ſo that hee may have God his father? And how neceſſary is it that the vvorld ſhould be a ſtep-mother unto us that we might not over-love it, appeares by that golden ſpeech of

[r] Jerem. 48, 11.

of an ancient divine, *Behold,* [*Auguſtine*
ſaith hee, *the world is ſtormie and tempeſtuous, and yet wee love it, what ſhould wee doe if it were calme? How wouldſt thou imbrace and cold a beautifull world, that makeſt ſo much of a foule and deformed world? how greedily wouldeſt thou gather the roſes of it, that canſt hardly hold thy hands from the thornes of it?* That is, how ſhould vve doate upon the vvorld, if it were an indulgent mother; that can ſcarce forbeare to love it, being a curſt ſtepmother?

8 Beſides the miſeries of this life doe ſerve notably to mortifie our luſts, and concupiſcences, For, as proſperitie is oile to kindle them: ſo adverſitie is water to coole and quench them. Hereby anger is mitigated, luſt abated, pride dejected, and in a word, all inordinate affections and

and desires rectified. Hence it is that affliction in holy Scripture is often tearmed a furnace, yea a fiery furnace: because it purgeth out our corruptions, and maketh separation betweene the gold & the drosse of our soules, betweene our vices and our vertues. And hence it commeth, that our very enemies are our servants and procure our good, when they seeme most to hurt and annoy us. *Wouldst thou know how this comes to passe*, saith [t] *S. Augustine? Why they so serve us as files and hammers serve gold; as milles serve wheat, as ovens serve for the baking & making of bread finally as straw, and chaffe in the furnace serveth gold, where the chaffe is consumed to nothing, but the gold remaineth, yea is made better then it was, being purified thereby.* Which resemblances, if wee well marke them, are very proper

t *August. de tempor. serm.* 78.

proper and excellent. For one would thinke that the file by galling, and the hammer by beating ſhould marre the gold; and yet they both better it: one would thinke that the chaffe which nouriſheth the fire in the Gold-ſmiths furnace ſhould be hurtfull to the gold, as alſo the mill to the wheat which it grindeth to powder, & the oven to the loaves which it burneth and ſcorcheth with ſo violent heat; &yet are al theſe things brought to their perfection by the things which in ſhew ſo much annoy them: gold by the file, hammer, & burning chaffe; wheat by the mill, & loaves by the oven; And ſo a true Chriſtian is purified & perfected by the things that threaten him diſtruction, namely by croſſes and afflictions.

9 Neither do the miſeries of this life only mortifie our vices, but

but alſo either breed, or at leaſt increaſe many excellent vertues in us, as hath in part * already beene touched. And therefore [n] the bleſſed Apoſtle joyneth both theſe benefits together, ſaying, that *while our outward man periſheth, our inward man is renued thereby*: meaning, that as afflictions do weaken and conſume our naturall life; ſo they ſtrengthen and further our ſpirituall life. And O happie loſſe that cauſeth ſuch gain, O happie ſmart that cauſeth ſuch eaſe, yea O happie death that cauſeth ſuch a life. Thus vvee ever come out of affliction better then vvee were before. Whereof vve have a notable reſemblance, or rather a type and prefiguration in the children of Iſraels bondage in Ægypt recorded by [x] *Moſes* in his holy hiſtorie. God foretold that they ſhould be ſlaves in

* In this chap. ſect. 3

n 2. Cor. 4. 16.

x Gen. 15. 13. 14.

Ægypt

Ægipt for many yeares, and suffer great afflictions there: but yet that in the end they should come out of it, and that with advantage, namely with gold, silver, jewels, and farre greater substance then they had when they went thither, as[y] the event indeed manifestly shewed. Even so it fareth with all true Christians; they must goe into Ægypt, and endure bondage, that is, they must suffer many troubles and miseries in this life: but they shall come out of them in better case then they were before. But what? do Gods children come out of their troubles and adversities with more gold, and silver, or with better apparell then they had before, as the Israelites did out of Ægypt? No surely: but yet vvith farre more pretious things then gold, or silver, or gorgeous attire, namely vvith more

[y] Exod. 12 35. 36. &c.

more knowledge, vvith more vviſdome, vvith more patience, vvith more humilitie, vvith more zeale, vvith more contempt of this tranſitorie life, and more longing after the life to come, vvhich is eternall. Novv what goodly treaſures are theſe, and how farre more pretious then thoſe which the Iſraelites brought out of Ægypt after their long bondage and manifold grievances there? [z] *Tertullian*, ſaith ſtrangely, *Let the whole world periſh ſo that I may gaine patience*. If he held that one vertue of patience worth the buying at ſo high a rate, even vvith the loſſe of the whole world: how much more ſhould vvee thinke ſo many other vertues together with it, worth the buying with ſome ſhort and tranſitorie adverſities and croſſes of the world?

z *Tertull. de patientia c. 7.*

10 Laſt of all, a true Chriſtian hath by the benefit of his holy profeſſion this notable comfort againſt the miſeries of this preſent life, that making ſuch religious uſes thereof, as hath beene ſaid, he is acquitted of eternall miſeries of the life to come. So [a] *Abraham* from heaven tels the rich glutton in hell, *Remember*, ſaith he, *that thou receivedſt good things in this life, and Lazarus evill: therfore now is he comforted, and thou art tormented.* And, ſaith [b] S. *Paul*, *When we are judged of the Lord, we are corrected, to the end we ſhould not be damned with the world.* Thus, if God corrects us, the Devill ſhal have nothing to do with us. And how happie would the ſonne thinke himſelfe, that having deſerved to bee ſtrangled by the hangman, might ſcape by whipping, & the whipping too referred to

[a] Luc. 16. v. 25.

[b] 1 Corin. 11. v. 32.

his owne father? Thus the evils of paine or the afflictions of this life to a true Christian Minister many comforts, and yeeld them many benefits, so that we should rather desire them, than bee overmuch afraid of them, or dismaide with them. Therefore [e] S. *Bernards* meditation is excellent touching this point, that *God is never more angry, than when he is not angry*, that is, whē hee sheweth no tokens of his displeasure by correcting us. For although this may seeme to bee mercie and favour, yet saith hee, *I will none of this mercy; this mercy is worse than all wrath or anger*. To conclude, let us make such holy uses of the miseries which we endure in this life, as hath beene shewed, and they shall serve us for an acquittance of all miseries, and torments in the life to come.

e Bern. in Cant. ser. 42.

Chap. 8.

Chap. 8.

That the Christian Religion onely affordeth us true remedie against the second kind of evils, that is, the evils which wee doe, or our sinnes.

1 That the greatest evils in this world, are the evils which we doe, that is, our sinnes hath beene * already sufficiently declared: * as also that the best remedies that naturall men, though never so wise & learned have been able to device against the same, are of no force, nay that they are rather poysons then medicines. Let us now see what helpes and comforts Divinity and true religion will afford us against the same.

* Chap. 2. Sect. 5.
* Chap. 5. Sec. 7. & 8.

2 And first we must admit it for a ground, that neither our selves, nor any other like unto

our ſelves, (that is, meere men) can remedy this matter; that is, deliver us from ſinne. For both we and they are ſo captivated & enthralled thereunto, that wee cannot poſſibly free our ſelves from it, as hath beene * before declared; whereunto wee may adde that golden ſpeech of [a] *Bernard*, that *although power were given to mans will to ſtand, and not fall; yet not a power to riſe againe, if it did fall. For it is not ſo eaſie for a man to come out of a pit, as to fall into a pit.* It is in vain then to ſeeke helpe either from our ſelves or others like unto our ſelves, in this caſe, namely againſt ſinne.

* Chap. 2. Sect. 8. & Chap 6. Sect. 4.

[a] Ber trac. de gratia & libero arbitrio.

3 Here mans ſtate being both ſo miſerable, and alſo ſo remediles, God ſteps in to help him, when hee was not able to helpe himſelfe, and after an incomprehenſible manner ſo tempered

mercy

mercy and juſtice one with the other, that neither ſinne ſhould be ſimply pardoned, nor yet the ſinner be condemned, but that both the offence ſhould bee puniſhed, and yet the offender abſolved. This may ſeeme ſtrange, and indeed is moſt ſtrange, and therefore in the [b] Scripture is called, *a myſterie*, yea *a hidden myſterie, hidden from the beginning of the world untill the fulneſſe of time*, that is, untill the time appointed by God in his infinite wiſdome for the revelation thereof. The myſterie in few words is, that God ſent his onely Son Jeſus Chriſt into the world, to take upon him the nature of man in the wombe, & of the ſubſtance of the Virgin *Mary*, & in this nature to preach all truth, & to fulfill all righteouſnes in his life, and afterwards to ſuffer a moſt both ignominious

[b] Rom. 16. v. 25. & Coloſ. 1. ver. 20.

and painfull death upon the crosse, that by his bloud hee might wash away mans sins, and so reconcile to himselfe all those that by faith embraced him as their Redeemer, and applyed to themselves that most glorious and soveraigne sacrifice of his death and passion. The summe [e]whereof, [e] Ioh. 3. 16. the Evangelist comprehends in these few, but golden words; *So God loved the world, that he gave his only begotten son, to the end, that whosoever beleeved in him, should not perish, but have life everlasting.* For the better understanding whereof wee must observe, that the humane nature in Christ is not a distinct and severall person by it self, as *Peter*, *John*, & such like: but so united to the divine nature that did assume it, as they both make but one person, so that all that is in it, is truely said

to

to be Gods, & all that was done by it, to be done by God; [d] his bloud was Gods bloud, his death Gods death, &c. which neceſſarily implieth the perfection of all his actions, being the actions of him that was God as well as man, & both God & man in one perſon. Secondly we muſt note, that all that he did or ſuffered in his humane nature thus united to the divine, he did & ſuffered for us, that we might have the benefite of it, he tooke our evils upon him, our ſins & death due to our ſins; and imparted his good things to us, his innocencie, obedience, holineſſe & righteouſnes; & finally his ſufferings partly in his life time, but principally at his death upon the croſſe, his humiliation is our exaltation, his condemnation our abſolution, his death our life.

[d] Act. 20. 28.

4 This courſe was moſt effe-

ctuall and availeable in this caſe, yea in the apprehenſion of man only of force and poſſibilitie to remedie this branch of our miſerie, namely our ſins, and condemnation for ſinne. For firſt, he that is to reconcile perſons that are at variance & difference one with the other, muſt have intereſt in both, elſe is hee unfit to reconcile them, and bring the friends: wherefore God & man being at variance, it was requiſite, that hee which ſhould reconcile thē ſhould be both God and man. Again, man having ſinned, juſtice required that man ſhould be puniſhed, and having ſinned unto death ſhould be puniſhed with death: but now a meere mans death could not ſalve the matter, for as formerly hath beene ſhewed, the death of one ſinner cannot pay the debt & death of an other, every ſinner owing

* Chryſoſt. in prior ep. ad Timoth. hom. 7.

owing a death for himself. And besides, hee that was to deliver others from the danger of penaltie & death was not only to suffer death, but also to vanquish & overcome death which a meere man could never have done: God could not die, and man could not recover himself, when he should die: wherefore the Mediatour was to be man to suffer death, & God to vanquish death. Thus as [f] a Divine of middle times sweetly saith, *Sith such a satisfaction was requisite as none but God could make, and none but man was bound to make: hee that was to make it, was to be both God and man.* Thus our Christian religion onely directs us to the meanes wherein there is possibilitie of saving us from our sinnes, and hence it is, [g] that Christ had the name of *Jesus*, that is, of a *Saviour*, as hee

[f] *Anselm. tract. cur Deus homo.*

[g] Mat. 1. 21.

that onely could and would do this ſo great a worke.

5 And that hee would as well do it, as could do it, yea therefore onely was incarnated, and ſuffered death that he might doe it, is moſt evident. [h] *Chriſt was made that which man was, that man might be made that which Chriſt was.* And, as [i] *Bernard* ſaith, *Why was the ſonne of God made the ſon of man, but that the ſonnes of men might be made the ſonnes of God? Surely* [k] *this cannot but yeeld man boldneſſe with God, that God himſelfe is become man.* [l] There is no cauſe now why man ſhould doubt of living for ever, ſith God hath died for him. For ſhall not hee live for ever, for whom hee died that lives for ever? verily it is nothing ſo ſtrange that mortall man ſhould live, as that the immortall God ſhould die, ſpecially ſince this death

h *Cyp. de Idolor. vanitate.*

i *Bernard. in vigilia nativitat. Domini.*

k *Gregor. homil. 34. in Evang.*

l *Aug. in Pſ. 148.*

death of the Son of God was unjuſt & without cauſe in reſpect of himſelf, & therfore muſt needs be available for ſome others, as [m] S. *Auguſtine* excellently ſaies, *Death could not be conquered but by death, therefore Chriſt ſuffered death that an unjuſt death might overcome juſt death, and that hee might deliver the guiltie juſtly by dying for them unjuſtly.* And thus [n] *by taking upon him our puniſhment, without taking upō him our fault; hee hath diſcharged us both of the puniſhment, and the fault.* And that by good right, [o] *ſith although becauſe hee was man hee could die, yet becauſe he was juſt, hee ought not to have died, and he that had no cauſe to die for himſelf in reaſon & equity ſhould not die for others unprofitably.* Neither ſurely did hee, but to greateſt purpoſe, namely, that the ſon of God dying for the ſons of men, the

m *Aug. de temp. ſerm.* 101.

n *Auguſt. de ver. Domini ſecūdum Lucā. & de tem. ſerm.* 141.

o *Bernard. ad milites templi, c.* 4.

the sons of men might be made the sons of God, as we heard before out of S. *Bernard*, yea that *of bad servāts men might be made good sons*, as [p] S. *Austin* speaketh: and this glorious mystery of our Saviours incarnation & passion must needs bring forth glorious effects, [q] *This strange and unspeakeable love of God, that his only sonne should die for us*, that *a Lord should die for servants, the creatour for the creature, God for man*, this strange love I say must needs be of strange operations, as it is [r] *even to make of sinners just men, of slaves brethren, of captives fellow heires, and of banisht persons Kings.*

p *Aug. ser. 28.*

q *Anselm. in c. 5. ep. ad Eph.*

r *Ber. feria 4 heb. dom. panosa.*

6 Why then should our sins dismay us, if wee be unfainedly sorry for them, & by faith have recourse unto Christ that hath born the punishment of them? O let us think upon this cōfortable change

change, [r] that *Christ made our faults his faults, that hee might make his righteousnes our righteousnesse.* [s] *O sweet exchange, O unsearchable skill that the unrighteousnes of many should be hidden in one that is righteous, & the righteousnesse of one should cause many that are unrighteous to be accounted righteous.* Although wee be not, nor cannot be without sin, yet as long as our sinnes are not imputed to us, they cannot hurt us. The Princely Prophet *David* as [u] *Austin* well obserues, saies not *they are happy that haue no sin;* but *whose sins are covered, Surely if God haue covered our sins, hee will not see thē; if he will not see thē he will not examine thē; if hee will not examine thē, he will not punish them.* [x] *According to the grounds of our Christian faith, they are accounted for no sinners, to whō their sins are not imputed, and* [y] *not to be*

[r] *Aug. in Psal. 21. enarrat. 2.*

[s] *Iust. Martyr. ad Dignetum.*

[u] *Aug. in Psal. 32. enarrat. 2.*

[x] *Aug. in Psal. 119.*

[y] *Idem de nuptiis & concupisc. c. 26.*

be held guiltie of sin is not to have sinne, or to be without sin. Do wee faile in our obedience to the law of God and many times breake his commandements? *Why*[z] *all the commandements are then held to be kept, whē all is pardoned that is not kept.*[a] It is then a sufficient righteousnesse to have our unrighteousnes forgiven, & to have him only favourable to us whom only we have offended. True it is that that which is done cannot but be done, and yet not being imputed, it is all one, as if it had not beene done.

z *Idem retract. l. 11. cap. 19.*

a *Bernard. in Cantic. serm. 33. & in annunciat. Maria. ser. 1.*

7 This plea must needs confound the divell, and put him to silence. For[b] if *Adams* sin could make us guilty, shall not Christs righteousnes much more make us innocent? Shall there be more vertue in the seed of the first *Adam*, then in the blood of the second *Adam*? Doubtlesse the greatest

b *Bernard. ep. 190.*

greateſt force and efficacie is ever in the greater (and ſtronger agent, and therefore Chriſt is far more able to ſave then *Adam* to condemne, and why ſhould not wee have righteouſneſſe from another, as well as we had guiltineſſe from another? ſpecially ſith [c] Chriſt was made righteouſneſſe unto us by God the father; & ſhall not that righteouſnes be ours which was made over to us, and made over by God himſelfe? Carnall generation from *Adam* ſhall never be of ſuch force to damne us, as ſpirituall regeneration in Chriſt to ſave us. And if Sathan ſay unto us that a bad father ſold us, we may preſently anſwer, that a good brother hath ranſomed us.

[c] 1. Cor. 1.

8 Finally, what could we wiſh more? [d] Being miſerable creatures, and not able to free our ſelves from the bondage of ſin and

[d] *Anſelm. Cur Deus homo l. 2.*

and Satan, God the father saies unto every one of us, take my Son & give him for thee; & the Son himself saith, take thee & redeeme thy self with mee.[e] What sweeter entreatie can there be, then to intreat the Father in the Sons name, yea for his onely begotten & most dearely beloved Sons sake? By this kind of mediation many captives have been set free, many malefactors have obtained their pardon, many that every houre looked for the stroake of death have had their lives given them. O happy and thrice happy are they that are allowed this favorable & gratious accesse unto the Father in the name of the Sonne, & can plead thus, *O Lord remember what a good Sonne hath suffered, & forget what a bad servant hath done.*

e *Idem in medit at.*

9 There remaineth yet another singular consolation against so

so great an evill, to wit, sinne; and that is, that God in his infinite wisedome turneth our very sinnes themselves to our benefit and advantage, so far off is it that they shall condemne us. [f] The Apostle saith that *all things work together for the good of those that love God*, [g] which is so true, that even the things which properly are not things but the corruptions of things, as griefe, sickneſſe, death, and finally sinne it selfe doe so. The latter may seeme strange, and yet it is true, namely that even sinne worketh for the good of the faithfull, yea sinne is made a medicine for sinne. Wee know how fowle a sinne pride is, and how deepely it is rooted in our corrupt nature, or rather incorporated into it, [h] we had rather bee without gould it selfe then without pride and selfe-liking.

[f] Rom. 8. vers. 28.

[g] *Bernard. serm. de sal lac. prasentis vitæ, & in Psal. 15. serm. 2.*

[h] *Hieron. ep. 30.*

To

i *Bern. ep.* 143.

[i] To doe great workes and have humble thoughts is far a harder matter then much fasting, long watching, and other the like corporall afflictions. Nay to do any good worke bee it never so meane and not to glory in it, is a vertue that is found but in few, and yet to be proud of well doing, is little better then ill doing. And [k] some have ventured to affirme that an humble sinner is better then one that is proud for doing good, and that God is more pleased with humility in ill doing, then with pride in well doing. At least this we may be bold to say [l] that pride marres the luster & grace of our best actions, and makes them meerely unprofitable unto us, & they that overcome their vices, by being proud of it are overcome by that which they had overcome, and foyled by their

k *Aug. de tempor. serm.* 49.

l *Gregorius Moral. l.* 19 *c.* 12. & 13.

their owne victory. Wee ſee then of what neceſſity humilitie is, without which all vertues are no vertues, and how abominable pride is, that in a manner turneth all vertues into vices. Whence [m] S. *Auguſtine* profeſſeth, that if *hee were demanded what were the firſt point of Chriſtianitie, he would anſwer humility, if what were the ſecond, hee would likewiſe ſay humility, if what the third, his anſwer alſo ſhould be humility,* [n] even as the Orator being asked what was the firſt, ſecond and third point of eloquence, anſwered ſtill, *utterance.* Now there is nothing ſo effectuall to kill that monſter of pride, and to breed this excellent vertue of humility, as ſinne it ſelfe, when God gives us grace to bee humbled with the conſideration thereof. [o] Wee may then be bold to ſay that it is

m *Auguſt. epiſt.* 52.

n *Cicero. de orat. lib.* 3.

o *Aug. de Civit. Dei l.* 11. 14.

is profitable even for good men to fall into some manifest sinne, that they might bee displeased with themselves, who fell by pleasing themselves. In a word the sinne of pride cannot be cured but by other sinnes which makes us ashamed of our selves, [p] yea and even to loath our selves, and to blush to our selves, when sometimes others commend and extoll us, that are not privie to our faults. So by this meanes wee are preserved both from flattering our selves, and also from applauding to others when they flatter us, yea from taking pleasure in their just praises, [q] which is exceedingly dangerous, & yet almost impossible to bee avoyded saving by this meanes. And as our sinnes and slippes keep us in humility, so doe they also teach us feare, care, and circumspection, that afterwards

[p] Ezech. 6. v. 9. & 20. vers. 43. & 36. v. 31.

[q] *Hieron. epist.* 32. *Aug. epist* 64.

terwards we will not be so eafily overtaken againe, so that we may well conclude with S. Bernard, *Doe not his sins turne to his good, that riseth from his sins more humble, more fearefull, more carefull and warie then he was before? Doubtlesse his very fall is happy that is taken up by humility.* This is the unsearchable wisdome and inestimable goodnesse of God to cure sinne by sinne, and to turne poyson it selfe into a medicine.

r *Bern. quo supra lit. marg. g.*

CHAP. 9.

Consolations against certaine circumstances of sinne, namely long continuance therein, before our conversion and relapse into it after our conversion.

1. THus we have heard what remedies Christian Religion affordeth against sin, in respect

ſpect of the ſubſtance thereof. But now there are certaine circumſtances of ſinne which do not a little aggravate the ſame, and wherewith the conſcience many times is much terrified. Which are principally two, late repentance for ſinne, and relapſe into ſinne after repentance.

2 Touching the former, to wit, late repentance, there is no cauſe, why wee ſhould bee diſmaide therewith. For firſt we are to conſider, that although wee live an hundred yeares, yea many hundred years, if it could be, which without extraordinary priviledge never to be hoped for, cannot poſſibly be: yet the diſtance of time betweene the day of our birth and the day of our death is nothing unto God. [a] For as the Prophet ſayes, and the Apoſtle from him repeats it, *a thouſand yeares with the*

[a] Pſal. 90. verſ. 4. 2 Pet. 3. verſ. 8.

Lord

Lord are but as one day. Howſoever then to us things are ſaid to be done early or late: yet in reſpect of God nothing is ſooner or later, no time is long or ſhort, nay no time is either paſt or to come, but all time is preſent unto him. Let our care be that our repentance bee unfaigned, and it ſhall never bee too late. Again for our farther comfort herein, let us obſerve, [b] that moſt divine parable of our Saviour Chriſt touching the labourers hyred by an owner of a vineyard to worke therein, ſome of them early in the morning, ſome at the third houre of the day, ſome at the ninth, ſome at the eleventh, and yet when they came to receive their wages, they that were taken up laſt had as much as they that were intertained firſt: which inſinuates that ſo wee be brought to ſerve God

[b] Mat. 20. v. 2. 3. &c.

God truly and faithfully, our late comming to his service, shall no way prejudice our comfort, but that wee should bee as well accepted, as they that began long before us, [c] The very heathen could say, that *no man was too olde to learne those things which concerned the health of the minde*: much more should wee resolve that no man is too old to learne and practise those things which pertaine to his eternall happinesse, and welfare. [d] Christ raised *Lazarus* out of his grave; even after he had lain so long there that he stunke: and therefore can raise us out of the grave of sinne, although we have laine so long therein, that wee seeme past recovery, as the sisters of *Lazarus* imagined of their brother. Let us therefore assure our selves [e] that while we be yet in this world our repentance

c *Epicur. apud Laert.*

d Joh. 11. vers. 32.

e *Cyp. epist. Demetrianum.*

tance can never be too late, but that there is a paſſage from our mortall ſtroake to immortality, and that we ſhould not deſpaire in this regard, God hath left us a notable example [g] in holy Scripture, where wee read that the penitent theefe found preſent paſſage from the gibbet to heaven. Nay where God vouchſafeth the grace to repent truly, there may be a benefit in repenting lately, yea a double benefit, namely fervencie and conſtancie in the worſhip and ſervice of God. Fervency, becauſe having loſt ſo much time, wee ſhould labour to fetch it up and recover it by diligence and induſtrie, and thinke wee can never ſerve God enough, becauſe it was ſo long before we began to ſerve him, whom wee ſhould have ſerved ever. [h] And herein wee are to imitate travellers, which

[f] *Hieron. epiſt. 7.*

[g] Luc. 23. v. 40. 41. 42. 43.

[h] *Sen. Nat. quæſt. lib. 3. in præf.*

which by reaſon of ſome impediments and lets have ſtaid behinde their fellowes: the later they ſet out, the faſter they travaile, and by haſte and ſpeede make amends for their ſlownes and ſlacknes. So late converſion ſhould not diſcourage us from ſerving of God: but encourage us to ſerve him more fervently. The ſecond advantage that may bee made of late repentance is conſtancie. And indeed this benefit doth ordinarily follow it. Many ſeeme to repent for ſinne before they know what ſinne is, or at leaſt effectually apprehend the danger thereof, and therefore are commonly ſoone drawne into ſinne againe, and ſo drawne againe into it, as they will never after bee drawne out of it, therefore never attaining to ſound repentance, becauſe their repentance was too young,

This will lead many to despair.*

**is a doctrine no where taught in the Word of God. "Whosoever will let him take &c."*

young, not repenting when they should, because they repented before they truly could. But contrarily they most loath sin, that see their folly and madnesse in serving it so long, [i] & the more and greater the wounds of a sinfull soule are, the more & greater will her love bee to Christ her heavenly Physitian. In a word [k] as the very heathen hath well observed, *The surest passage from vice to vertue is by the bridge of repentance*; and we then most constantly cleave to that which is good, when wee have beene oftenest, and deepliest stung by evill. Thus when God giveth spirituall wisdome to the sinner, his late repentance shall rather bee advantageous, than damnable to him.

unscriptural jargon

[i] Luc. 7. 47

[k] *Sen. ibid.*

3 The second circumstance which maketh sin too terrible in our apprehension, and indeed so

dangerous in it ſelfe is relapſe into the ſame ſinnes after repentance. How great an evill this is *hath already in part beene declared. But we may further conſider that this is a ſtep & degree to the fearefull ſtate of thoſe, of whom [l] S. *Peter* ſpeaketh, *the ſame is happened unto them which is uſed to be ſpoken in the true proverbe, The dogge is turned to his owne vomit againe, and the ſow that was waſhed to her wallowing in the mire.* We ſhould with feare & trembling thinke upon that, which [m] our Saviour Chriſt delivereth in the Goſpel, *that when the uncleane ſpirit is gone out of a man, if he returne and enter into him againe, he bringeth ſeaven other ſpirits with him worſe than himſelfe, and taketh ſtronger poſſeſſion in him than hee had before, ſo that the laſt ſtate of that man is worſe than the firſt.*

* Chap. 3. Sect. 9.

l 2 Pet. 3. 22.

m Mat. 13. 43. &c.

4 But

4 But yet if through frailty we bee overtaken even thus far alſo as to relapſe into the ſame offences: yet muſt wee not deſpaire by and by, but there are ſome comforts & remedies left us againſt this ſo dangerous a temptation.

5 And firſt let us conſider, that the worthieſt ſervants of God were not all together free from this relapſe into the ſelfe ſame ſins. [n] *Abraham* twice denyed & diſclaimed his own wife, thereby greatly ingaging and endangering her chaſtity, and after a ſort becomming a bawde unto her; which proceeded from infidelity, for that he could not reſt upon Gods protectiõ, but would provide for his ſafety by deviſes and ſhifts of his own. And [o] *Peter* denyed his Maſter Chriſt not once, nor twice, but thrice, and that every time in worſe ſort

[n] Gen. 12. 8. &c. & 20. 2. 2.

[o] Mat. 26. 69. &c.

than other, firſt by ſimple deny-all, ſecondly by oath, thirdly by imprecation and curſing. [p] The Apoſtle *Paul* when hee ſayes of himſelfe, *that which I doe, I allow not: for what I would, that doe I not, but what I hate, that doe I*; ſpeaks not of ſome one evill act, but of the whole courſe of his life, which argues not onely his doing, but his often doing of what hee would not, and offending ſundry times in the ſame things. But more manifeſt is that which hee teſtifieth of himſelfe [q] in another place, *that hee was vexed with a pricke or ſting in the fleſh, even the meſſenger of Satan that buffeted him*, as he ſpeaketh, *and that hee had prayed thrice to have it taken away, but could not prevaile in that his ſuit*, but yet received ſufficient comfort againſt all danger thereof. Here it is apparant that the Apoſtle oftentimes

[p] Rom. 7. 15. & 19.

[q] 2 Cor. 12. 7. &c.

oftentimes offended in the ſame thing, although he doe not ſpecifie what it was, & it were fond curioſity in us to bee inquiſitive that way.

6 Furthermore moſt comfortable in this caſe is the doctrine of our Saviour Chriſt, [r] where being asked of *Peter*, how often he was to forgive his brother that offended againſt him, whether untill ſeaven times or no, he anſwereth him, *that he was to doe it not ſeaven times, but ſeaventy times ſeaven times.* So [s] in another place inſtructing his Diſciples in generall touching the ſame point hee ſaith, *If thy brother ſinne againſt thee ſeaven times in a day; and ſeaven times a day come again unto thee, and ſay, it repenteth me, thou ſhalt forgive him.* Doubtleſſe he that enjoyneth us to bee mercifull one to another, although wee

[r] Mat. 18. v. 21. 22.

[s] Luk. 17. 4.

often commit the ſame offences one againſt another, upon acknowledgment of the faults and ſorrow for the ſame: will bee mercifull unto us upon our repentance & ſubmiſſion, although we often offend him in the ſame manner. Hee will not practiſe leſſe mercy towards us, than he requireth that wee ſhould practiſe one towards another. Our mercy is but a ſparckle of his infuſed into us by his ſpirit: and ſhall a ſparke doe more than the whole fire? ſhall there be more in the ſtreame than in the fountaine, more in the river than in the maine ſea?

7 And here we are farther to note that the true nature of our juſtification conſiſts not only in a generall pardon of ſinnes paſt, but in a particular application of the pardon of ſinne granted us in Chriſt to our particular offences

offences cõmitted in the whole course of our life, and that there is place not only for our first repentance, but for dayly repentance according to our dayly sinnes. And surely [r] Christ would not have commanded us to pray for dayly forgiveneſſe of sinnes, if hee would not dayly forgive them, nor often invite us to repentance, if hee would not pardon us upon our repentance, and as [u] *Tertullian* pithily sayes *God would not threaten him that doth not repent: if he would not pardon him that doth repent.* This is the state of a Christians life [x] that notwithstanding their sinnes, they continue righteous through the dayly forgivenes of sinne, and retaine their righteousneſſe by bewayling their unrighteousnes, so it be under faith in Christ. [y] S. *Auguſtine* is bold to say, *that Christ is then slaine to*

[r] Mat. 6. 13.

[u] *Tertul. de pœnit. c. 8.*

[x] *Aug. de Temp. ſer. 47. & Greg. in Cant. c. 4.*

[y] *Auguſt. quæſt. Evang. lib. 2 quæſt. 33.*

every man, when hee beleeveth that he was slaine. Thus faith for often wounds hath often salves, or rather one and the selfe same salve which being often applyed is sufficient to cure our often wounds. Wherefore let us not bee ashamed to bee beholden to this remedie. [z] Let us bee ashamed that wee ran away, but not ashamed to returne into the field againe, and fight againe after flying away. [a] Let it grieve us to offend againe; but not to repent againe: let it grieve us to come in danger againe, but not to bee delivered againe. When wee are in danger let it grieve us to fall sicke againe; but not to be cured againe. Indeed wee should desire and strive not to sinne: but [b] as the first degree of happinesse is not to sinne; so the second is to confesse our sins, and to be sorry for them. And true

z *Bernard. epist.* 112.

a *Tertul. de pœnit. c.* 7.

b *Cyp. epist.* 55.

true sorrow for sinne in a manner maketh sinne to be no sinne, as not only the Gentill saith [c] in the Poet, * *He that is sorry that hee hath done evill is almost innocent:* but also [d] an ancient Christian authour stickes not to say; * *He shall not bee in fault, that is sorry he hath bin in fault.* Wherefore to conclude this point, let this bee our resolution, [e] that how often soever wee have offended, yet there is place for reconciliation, and that God not only may be pacified by our submission and humiliation, but that he is very willing and desirous it should bee so, and that therefore [f] *While as yet wee are in this world combating with sin, there is a rising after our falling, there is yet hope, as yet a salve, as yet time, for confession and pardon.*

c *Sen. Agamemnon act. 3.* * *Quem pœnitet peccasse pene est innocens.*

d *Tertul. ad Senator. Apostolat. Non erit in culpa quem pœnitet ante fuisse.*

e *Tertul. de pœnit. c. 7.*

f *Epiphan. hæres. 59. sive lib. 2. Tom. 1.*

CHAP. 10.

CHAP. 10.

Of the greatneſſe of Gods mercy, wherewith the greatnes of ſinne hath no proportion.

1. IF yet we deſire to bee farther comforted and armed either againſt the ſubſtance of ſinne, or thoſe foreſaide circumſtances thereof, that ſo augment the terrour of it, we muſt laſtly conſider the infinite greatnes of Gods mercy and goodnes, that needes muſt be of greater force to ſave us, than our ſinnes can be to condemne us. Here wee are entring into a ſea that hath neither bottome nor ſhoare. For as all other of Gods attributes are infinite, ſo is his mercy alſo; which that wee may the better know, it is to be noted, that there are no qualities in God, but that all that is in him is his very eſſence.

eſſence, God then is not accidentally juſt, wiſe, mercifull, and the like: but eſſentially, that is, to ſpeake properly, he is not juſt, but juſtice it ſelfe; not wiſe, but wiſdome it ſelfe; not mercifull, but mercie it ſelfe. This ſhewes how great his mercie is, or rather it ſhewes it not, for what can ſhew us that which is incomprehenſible? But yet this in part inſinuates the greatneſſe of God's mercie, namely that it is as great as himſelfe, and that no marvaile, ſith it is himſelfe. But firſt let us heare what himſelfe teſtifieth of himſelfe that way that onely is able perfectly to know himſelfe.

2 *The Lord,* [a] ſaith *David, is mercifull and gratious, of long ſuffering, and plentious with goodnes, he chideth not for ever, nor keepeth his anger alwaies, hee dealeth not with us according to our ſinnes, nor*

[a] Pſ. 103. 8. & 145.

nor rewardeth us according to our iniquities, but as high as the heavens are above the earth, so much doth his mercie goe beyond them that feare him, as farre as the East is from the West, so farre doth he remove our sinnes from us, as a father hath pittie on his children, so hath the Lord pittie on them that feare him; for he knoweth whereof we are made, hee remembreth that we are but dust. Here wee have not onely a profession of the greatnesse of Gods mercy in expresse words, but also a lively resemblance thereof by most proper comparisons, yea most forcible arguments also and reasons for proofe thereof, as God willing shall hereafter be observed.

[b] Esay 49. 15. [b] Againe saith the Lord, *Can the mother forget her yong child, and not have pittie on the sonne of her wombe? but be it that a mother may forget, yet will not I forget thee*

thee saith the Lord. And [c] in the same Prophet, to wit, *Esay, Let the wicked forsake his evill waies, and the ungodly his imaginations, and returne unto the Lord and hee will have mercie on him, and to our God, for he is full of compassion. For my thoughts are not as your thoughts, nor my waies as your waies, but as high as the heavens are above the earth, so high are my waies above your waies, and my thoughts above your thoughts.* And so [d] in *Jeremie, If a man be divorced from his wife, and shee departing from him shall be married to another, shall he take her againe, should not the land be defiled thereby? But thou hast played the whore with many lovers, and yet returne to mee saith the Lord.* And in [e] *Ezechiell* hee even mourneth for the follie and obstinacie of his people, that would not returne unto him and live.

[c] Esai 55. 7, 8, 9.

[d] Jer. 3 1.

[e] Ezec. 18. 23. 31.

live. *Am I delighted with the death of a sinner, saith the Lord, and not rather with this, that hee should returne from his wayes and live? Why will yee die O house of Israell?* Out of these Scriptures and the like we may gather many consolations whereby to be perswaded of the forgivenes of our sins. And first let us consider that Gods love infinitely exceedeth any love that is to be found in the creatures, being as far above it as the heavens are above the earth, or the utmost ends of the world are distant one from another. And yet we see that the love which is in the creatures is of great force, and produceth very strange effects; and specially that love wherewith God here compareth his, namely, that of parents towards their children, who love them, yea tenderly love them, even when they

they are unworthy of their love, and gladly imbrace any submission from them. [f] Even nature hath taught men to plead this, *That a father is satisfied with a little punishment for a great offence.* Nay wee see that fathers cannot but love their stubborne children, that refuse to submit themselves, yea that stand at open defiance with them, whereof the Scripture affordeth us a notable example, [g] *Absalon* most unnaturally rebelled against his father King *David*, after that hee had pardoned him for a cruell and odious murther; and sought to deprive him both of crowne and life. For in Kings these both goe together, vvho leave to be men when they leave to be Kings, and can no longer hold their lives then they hold their soveraigntie. Hee I say, unnaturally rebelled against so kinde

f *Terent. Andria act. 5. sce. 3. Pro peccato magno paulò supplicis satis est patri.*

g 2. Sam. 15. 1, 2. &c.

so kinde a father, and was up in armes against him. And yet see how his father was affected towards him. Having raised an armie to suppresse him,[h] hee charged his two principall captaines that they should deale gently with *Absalon* for his sake.[i] And when afterward hee had newes that he was slaine, he made most pittifull lamentation for him, crying out, *My sonne Absalon, my sonne, my sonne Absalon, would God I had died for thee, would God I were in thy steed, O Absalon my sonne, my sonne.* Thus nature forced him to love even a rebellious sonne. But most memorable is that which happened in our age at *Castillion* upon *Loing* in *France*.[k] A father offering to give his son a blow for some misdemeanour, the sonne ranne him through with his sword. Here the miserable father perceived

[h] Chap. 18 5. & 12.

[i] Vers. 31, 32, 33.

[k] *Bodin de republ. l. 1. c. 4.*

ceiving himſelfe woudded to
o death, never left crying after
his ſon as long as he could crie,
that he ſhould flie and ſhift for
himſelfe, leſt juſtice ſhould take
hold on him. O admirable force
of fatherly love, that the father
ſhould tender the ſons life that
deprived the Father of life. But
God doth not onely compare
his love to a fathers love, but al-
ſo to a mothers love, which
commonly is the more tender of
the two, that ſex being paſſio-
nately indulgent. And of what
force a mothers love is even to-
wards wicked and ungratious
children the ſame Author in the
ſame place ſpecifieth by the ex-
ample of a woman of the ſame
nation, who having a ſonne
that uſed her moſt outragiouſ-
ly, reviled her, beate her, threw
her at his feet, and amongſt ma-
ny other indignities committed

one

one against her which I think unmeet to be mentioned in particular; yet would never complaine to authoritie of him: and when the Magistrates of their own accord tooke notice thereof, and holding the example intolerable, convicted him before them, and gave sentence of death against him; the mother came crying & howling in most pitifull sort, denying all the wrongs and outrages hee had done unto her. And no marvell that the parents love of their children is so tender and vehement, sith we see how strong and strange the affection of very beasts is towards their young ones. The *love of their young ones*, saith *Seneca, forceth wild beasts to runne upon their hunters javelin or speare*; [m] and they usually either recover them or die in attempting to recover them. Now these

l *Sen. ep. 75*

m *Nat. Comes de venat. l. 2.*

strong

strong instincts of love in the creatures are derived from God, and infused into them by him. I speake of the substance & soundnesse thereof. For as for the irregularitie of it specially in men, it proceeds not from creation, but from corruption and depravation. But I say, this love, yea this fervencie of love in the creatures comes from divine instinct. Now if God himselfe infuse so much love into his creatures, how great is the love that is in himself? Doubtles here that principle in Philosophie must needs be verified, that *that which makes another thing to be so must needs be more so it selfe* And therefore sith God makes the creatures to love so strongly, doubtles he himselfe doth love more strongly, as we heard before out of *Esay* that the tendrest humane love was inferiour to his, evē the

love

love of a mother towards her child, & that although a mother might forget her child, yet he would not forget his people. And no marvel that his love is so great, he being love it selfe. For so we finde in Scripture, not onely that God is loving, [n] but also that *God is love*. God saith not that he is power, or justice, although he might truly say so, but when he would define himselfe, and tell what he is, he makes choice of this attribute of love and saith he is love, which notably argueth how great and strong his love is.

n 1. Joh. 4. 16.

3 Furthermore we see by the former testimonies of Scripture, that his love is transcendent, and above rule. Hee hath limited mans love, and mercie, and there are many cases wherein men may not shew mercie. The husband, as wee heard out of *Jeremie*,

wie, might not take his wife a-
gaine, that had plaid the whore,
and departing from him had
coupled her ſelf to another man.
[o] *Elie* the High Prieſt was ſe- o 1.Sam.2.
verely puniſhed for being too 27.&c.
mercifull to his profane ſonnes.
Saul and *Ahab* both loſt their
kingdomes for ſhewing mercie
to their priſoners contrary to
Gods minde,[p] the former to *A-*
gag,[q] the later to *Benhadad*: yea p 1.Sam.15
God made a generall law in ex- q 1. King.
preſſe termes, that *parents ſhould* 20.
not pittie nor ſpare their own natu- r Deut.13.
rall children if they became idola- 6,7,8.
ters, and worſhipped ſtrange Gods,
nor brother the brother, nor huſ-
band the wife, no not his tenderly
beloved wife; that their eye ſhould
not ſpare them, but their hands
ſhould be upon them firſt, to ſtone
them to death. In theſe and many
other cales men might not ſhew
mercie: and if they notwithſtan-
ding

ding would be merciſull to o-
thers, they became cruell to
themſelves, pulling down Gods
vengeance upō their own heads.
Thus mans mercy is bounded,
but Gods is boundleſſe and,
tranſcendent, ſo that he can and
doth ſhew mercy even in the
caſes that men may not. As ap-
peareth by that afore alleaged
out of *Jeremie*, that although
the husband might not take a-
gaine his wife that had gone a
whoring from him: yet God
was ready to receive his people,
although they had committed
ſpirituall whoredome, and that
with many lovers, that is, had
defiled themſelves with many
ſorts of adulterie. And by this
priviledge of unlimited mercie
God comforteth his Church and
people in *Eſai*, as wee we have
heard chiding them for their in-
fidelitie, that reaſoned thus, *We*

have

ſ Eſay 54. 7, 8, 9.

have so grievously sinned against the Lord, that there is no returning unto him, or hope of pardon, What? saith God, *will you measure my mercie by your mercie? Why, there is as great oddes betweene my waies, and your waies; my thoughts and your thoughts,* that is, betweene my mercy and your conceipts of my mercy: *as there is distance betweene heaven & earth.* O comfort more worth then a thousand worlds if there were so many: The Lord doth not say, that his waies and thoughts of knowledge and wisdome, but his waies and thoughts of mercie, are as farre above ours, as the heavens are above the earth. And why then should we doubt whether a mercie of such extent either could not or would not relieve our miserie?

4 Besides this, let us waigh how the Lord inviteth us to re-

turne unto him, speaking thus in effect to the sinfull soule; I know thou hast shamefully straied from mee; I know thou hast given mee too too many occasions utterly to cast thee off, and to accept of no submission: but yet returne to mee and thou shalt be welcome. Thou hast monstrously defiled and deformed thy selfe: yet wash and purifie thy selfe, nay suffer mee to wash and purifie thee, [r] and if thy sinnes were as purple, they shall be made as white as snow; and if they were as red as scarlet, they they shall be as wooll. Neither doth God desire onely that wee should returne to him, but pitieth our obstinacie when we will not returne, as he saith in *Ezekiel*, *O house of Israel, why will yee die?* " And so Christ in the Gospell bemoaneth the incorrigible perverseness and frowardnes of the

r Esay. 1 18.

s Luke 19 41, 42.

the Jewes that would not imbrace mercie when it was offered unto them, even weeping for the same, [x] and breaking out into an affectionate complaint, saying, *O Jerusalem, Jerusalem, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, but yee would not?* Now hee that inviteth us to returne unto him, yea that lamenteth our folly and and frowardnesse, that wee will not returne; will he not receive us when we doe returne? Yes doubtlesse. For sure, [y] as an ancient Divine pithily and comfortably saith, *God would not threate him that repenteth not, except hee would pardon him that doth repēt.*

x Matt. 23. 13.

y *Tertul. de pœn. c. 8.*

5 Moreover let us out of the same places of Scripture observe that God doth not onely promise to be mercifull; but also sheweth reasons, why he will be

mercifull, may in a ſort he muſt be mercifull. Beſides that which hath beene ſpoken hereof incidently and as it were by the way, namely that his mercie is not a qualitie in him but his very eſſence, and that there is no proportion betweene mans tendreſt mercie and his; it is more ſpecially to be conſidered, that he duly waigheth our caſe and fraile ſtate, namely that we cannot but offend, and that if hee ſhould deale extremely with us, we muſt needs be deſtroyed, but he graciouſly beareth with our frailtie, knowing of what brittle mettle we are made, and promiſeth [z] that *although hee be moſt high, and inhabit eternitie, yet hee will vouchſafe to dwell with the humble and contrite, that hee will not alwaies ſtrive, nor be angry for euer, becauſe if he ſhould every ſpirit ſhould be overwhelmed & the ſoules*

z Eſay 57. 15, 16.

ſoules which he had made. Thus he counteth us no match for him and thinks it no conqueſt to deſtroy us, nay rather reckons this to be his honour and glory to pardon and forgive, and to ſave where he hath juſt cauſe to condemne. In a word, as a man diſdaines to ſhew his ſtrength upon a child: ſo God diſdaines to ſhew his ſtrength upon man. Which ſpeeches and the like plainly teſtifie how eaſily God will accept of our ſubmiſſion, & what wrong we doe not onely to our ſelves, but alſo to him, when wee imagine hee is ſo ſevere and righteous that hee cannot or will not pardon our ſins, when we confeſſe them and are heartily ſorry for them, whereas he even delighteth to doe it, and takes pleaſure in it, [a] according to that in the Pſalmiſt, *That a bruſed ſpirit & a contrite heart are*

[a] Pſal. 51 18.

a sacrifice to God. Thus God drawes arguments both from our imperfection, and his owne perfection, to perswade us of his readinesse to pardon, and to let us see how easily it may be done.

6 To conclude, looking backe to the foundation of his mercie, namely, that incomprehensible misterie of the incarnation and passion of his sonne Jesus Christ * before declared, wee must needs see that his love towards mankinde is infinite, and because infinite, therefore greater then our greatest sinnes. [b] Christs blood washed even them that shed it, upon their repentance; and whom then can it not wash? God would have his owne and onely sonne to die, that man might live, and vvas content that his blood should be our ransome. Doubtlesse then, saith

* Chap. 8. throughout.

b *Cyprian. serm. de patientia.*

[c] *Augu-*

[c] *Auſtine, he that bought us with ſo great a price, will not have us caſt away.* Let us then have refuge to this infinite mercie of God, and our ſinnes will vaniſh away as a bubble. *Our ſinnes,* ſaith [d] *Baſil, may both be meaſured and numbred; but it is impoſſible that Gods goodneſſe ſhould be meaſured, or his mercies numbred.* Let us then reſolve, [e] that although our offences have deſerved damnation, and our repentance be not ſufficient for ſatisfaction: yet Gods mercie is greater then all tranſgreſſion, yea that *as farre as God is ſuperiour to man, ſo farre is our wickedneſſe inferiour to his goodnes.* We may then with [f] *Bernard* reaſon thus; *What, ſhall miſerie overcome mercie; and ſhall not mercie rather conquer miſery? Yes ſure* [g] *our ſickneſſe hath meaſure; but the medicine is without meaſure:* and ſhall

c *Auſt. ſer.* 109.

d *Baſil. in regul. conſtract. q.* 13.

e *Anſel. in meditat.*

f *Bernard. feria 4. heb dom. pœnoſa.*

g *Chryſoſt. proœm. in Eſai.*

not unlimitted goodneſſe prevaile againſt limited wickedneſſe? or ſhall not a ſalve of infinite vertue, cure a ſoare of finite malignitie? Gods mercy is a huge, yea a boundleſſe, and bottomleſſe ſea, and our ſinnes compared thereunto are but as a little ſparkle; now, ſaith *Chryſoſtome*, ſuppoſe that a little ſparkle ſhould fall into the main ſea, could it abide there, would it not inſtantly be extinguiſhed, and never appeare more? Doubtleſſe ſo great a water muſt needs out of hand quench ſo ſmall a fire, yea a ſparkle onely of fire. Away then with deſpaire, and let us aſſure our ſelves, [h] as *Gregorie* well ſaith, that *deſpaire for ſinne is worſe then ſinne it ſelfe.*

[h] *Gregor. Moral. lib. 31. c. 11.*

CHAP.

CHAP. II.

The Christians peculiar comforts against death and the terrours thereof.

1. DEath being the greateſt temporall puniſhmẽt for ſinne, it may ſeeme to ſome that I ſhould have ſpoken thereof *before, when I handled the remedies againſt all temporarie evils which we ſuffer in this life, Notwithſtanding I have purpoſely reſerved the handling thereof unto this place; becauſe it may be objected againſt our deliverance from ſin by Chriſt declared in the Chapter next before going, that for all that the faithfull die as well as other mẽ, & cannot poſſibly eſcape death, but muſt be and are ſubject to the univerſall law of meuitable mortalitie. Beſides, the chiefe and ſoveraigne remedie againſt

*. Chap. 7. ſect. 2. & ſeq.

this evill namely death, is our deliverance from ſin, and therefore I thought good to ſpeak of that before, that ſo I might be the briefer here, referring the Reader to the former chap. for particularity, & contenting my ſelfe here with a generall repetition and application thereof.

2 Firſt then as for death, we are to conſider, that it is chiefly ſin that makes it ſo terrible unto us, and therefore * the Apoſtle ſaith, that *ſin is the ſting of death.* Now, as we have ſeene at large * in ſome former chapters, wee are ſo delivered from ſinne in Chriſt that it cannot hurt us, nay is converted to our benefit and profit, & thefore death having her ſtrength from ſinne, is not to be feared, ſith ſin which is her ſting, is overcome. What needs wee feare the ſnake that hath loſt her ſting? Surely the

* 1 Cor. 15. v. 56.

* 8. 9. 10.

ſnake

snake that hath lost her sting can only hisse, and keepe a noise, but cannot hurt: and therefore we see that many having taken out the sting, will carry the snake in their very bosomes without any feare: Even so, although we carrie death in our bodies, yea in our bosomes and bowels: yet sin which was her sting being pulled out, shee can onely hisse, and stirre shee may, and ordinarily doeth look black and grimme, but yet cannot any way annoy us.

3 Which will bee the more manifest, if wee weigh that Christ our head conquered and quelled this Gyant; so that none that bee his, neede stand in feare thereof. *Death,*[b] saith S. *Paul, is swallowed up in victory*; and, [c] *Christ was dead, but now he liveth, and that for ever, and hath the keyes of hell and death,* as hee him-

[b] 1 Cor. 15. v. 55.

[c] Revel. 1. v. 18.

himselfe testifieth of himselfe. Now he that hath the keyes of a place hath the command of it; it is as much as if it had bin said, he had the command of death, and power to dispose of death at his pleasure. And will Christ that hath such an enemy at his mercy let him annoy his deare friends, nay his owne members, and so in effect himselfe? No, no, he cõquered death for us not for himselfe, sith death had no quarrell to him; by his unjust death then hee hath vanquished our just death, as we heard *before out of *Augustine*, [d] *The death of Christ is the death of our death. sith he dyed that we might live, and how can it be, but that they should live for whom life it self dyed?* surely death by usurping upon the innocent forfeited her right to the guilty, and [e] *While shee devoured wrongfully, was her selfe devoured.*

* Chap. 8. Sect. 5.

d *Bernard. ad milites Templi ser-mon. 4.*

e *Hieron. ad Heliod.*

4 Yea

4 Yea, in that Christ hath vanquished death, we also may be truly said to have vanquished it, he being our head, and we his members, for where the head is a conquerour, the members cannot bee captives. [f] *Let us then rejoyce, we have already seized upon heaven in Christ, who hath carried our flesh thither in his own person, as an earnest penny and pledge of the whole sum, that in time shall bee brought thither.* We may then boldly say, [g] *there is somwhat of ours above already*; yea, the best part of us, namely our head, *and are the members far from the head?* [h] Yea. we may assure our selves, that, *being members of such a head, yea body to it, we are in effect where our head is.* For saith *Austin, this body cannot be beheaded: but if the head triumph for ever, the members must needs triumph for ever also.* And that

f *Tertul. de resurrect. carnis c. 51.*

g *Aug. in Psal. 148.*

h *Idem in Psal. 88.*

that wee have this benefite by Chriſts aſcenſion into heaven before hand for us, [i] *Bernard* excellently ſheweth, *Be it*, ſaith he, *that only Chriſt is entred into heaven: yet I trowe, whole Chriſt muſt enter, and if whole Chriſt, then the body as well as the head, yea every member of the body. For this head is not to be found in the kingdome without his members.* Hence it is that the Scripture ſpeakes of the faithfull as already raiſed from the dead, and placed in heaven with Chriſt, yea as of them that ſhall not, nor cannot die, as [k] *Hee that liveth and beleeveth in mee, ſhall never die.* And [l] againe, *Verily, verily, I ſay unto you, whoſoever heareth my word, and beleeveth in him that ſent me, hath eternall life, and ſhall not come into judgment, but hath paſſed from death to life.* And, ſaith *He*, [m] S. *Paul*, *hath raiſed*

[i] *Bernard. ſerm. de eo quod legitur apud Iob. in ſex tribula ionibus &c.*

[k] Joh. 11. verſ. 26.

[l] Joh. 5. v. 24.

[m] Epheſ. 2. verſ. 6.

raised us up together, and hath placed us together in heaven with Christ. He saith not, he will raise us up, he will place us in heaven with Christ: but he hath so raised and placed us, which is spoken both for the certainty thereof, & also for the straight union between the head and the body, by meanes whereof that which is already actually accomplished in the head, is said to be also in the body. In a word, the head being above water, the body can never be drowned, although it be never so much beaten and tossed with waves. And thus much for our first & principall defence against death, the summe whereof is this, that it is not onely a weakenesse, but also a shame for the members to feare an enemy which the head hath already conquered & subdued.

5 There are also diverse other Christian comforts against death, which I will briefly touch. And first, as wee heard before, that all other evils of paine are to a Christian changed into another nature, and of punishments become favours and benefits: so is it also in this of death. For now it is not a token of Gods anger for sin, but an argument of his love and mercy; it is not properly death, but a bridge by which we passe to a better life, from corruption to incorruption, from mortality to immortality, from earth to heaven, that is in a word, from vanity and misery, to joy and felicity. And who would not willingly passe over this bridge wherby he passeth from all cares and sorrowes, and passeth to all delights and pleasures; leaveth all miseries behind him, & hath all

* Chap. 7. Sect. 2. & seq.

all contentation and happineſſe before him?

6 The Gentiles taking it for granted that after death either wee ſhould be happy, or not be at all, and ſo concluding that at leaſt death would free us from all evill and miſery, thereupon made little reckoning of death, nay many times voluntarily procured their owne death, and imbraced it as a rich treaſure, as we have *already heard. But how fowly they were miſtaken herein, hath withall beene ſufficiently declared. It is the Chriſtian onely that enjoyeth this benefite by death, namely the exemption from all cares and troubles, and an end of all ſorrowes. Wherefore the death of the godly is called [n] in Scripture by the names of bedde, of reſt, ſleepe, peace, and ſuch like, being all names of benefit and

* Chap. 4. Sect. 3. & Chap. 5. Sect. 3.

n Eſai. 57. verſ. 2. Dan. 12. verſ. 2. 1 Theſ. 4. v. 13. 14. Revel. 14. verſ. 13.

and commoditie. How ſweet is peace to them that have been vexed with warres and broiles; how pleaſant is the bed, reſt, and ſleepe to the weary, and thoſe that are over-watched? The labourer is glad when his dayes worke is done; the traveller rejoyceth when he is come to his wayes end; the marriner and paſſenger thinke themſelves happie when they arrive in the harbour; and all men ſhun pain and deſire eaſe, abhorre danger and love ſecuritie. It were madneſſe then for a Chriſtian to fear ſo advantageous a death; and to wiſh for continuance of ſo wretched a life. I conclude this point with that elegant ſaying of *Tertullian*; *That is not to be feared which ſets us free from all that is to be feared.* And indeede what weakneſſe and folly is it to feare *à ſuperſedeas* againſt all the

• Tertul. de teſtim. animæ c. 4.

the things which here wee doe care?

7 But the true Chriſtian hath yet a farre greater benefite by death: for it doth not onely put an end to the evils of paine, but alſo to the evils of fault; not only to the puniſhment for ſin, but to ſin it ſelfe. Now we have often heard before, that the evils of fault are farre worſe than the evils of paine; yea that the leaſt ſinne is more to be abhord and ſhund, than the greateſt puniſhment for ſinne. How welcome then ſhould death be unto us, that endeth not onely our ſorrowes, but alſo our ſinnes? As long as wee live here, and beare about us theſe earthly tabernacles, we daily multiply our rebellings againſt God, and ſuſtaine a fierce conflict, and continuall combate in our very boſomes, while [p] *the fleſh luſteth againſt*

[p] Gal. 5. 17.

againſt the ſpirit, and the ſpirit
againſt the fleſh, & [q] *the law in our*
members rebelleth againſt the law
of our minde, as S. *Paul* ſpeaketh,
and leadeth us captives to the law
of ſin which is in our members.
bondage of all bondages, to be
in bondage unto ſin. [r] The Gen-
tile that apprehended vice only
as a morall evill, could ſay, that
men being in bondage to their luſts
were more cruelly handled by
them, than any ſlaves were by the
moſt cruell maſters. How much
more ſhould we that feele ſinne
as a ſpirituall evill, and groane
under the burden thereof, ac-
count the bondage thereof in-
tolerable, and worſe than ſubje-
ction to the moſt barbarous Ty-
rant in the world? And how wel-
come ſhould hee be that would
ſet us free from the ſame? Now
it is death and onely death that
can doe this for us, and indeede
doth

[q] Rom. 7. 25.

[r] *Sen. epiſt.* 37. & 39.

oth it for us. What great cauſe
en have we with all willing-
ſſe to imbrace it? [s] *Zeno* the
under of the Stoicall ſect held
lawfull for them which had
athſome diſeaſes, which were
curable, to kill themſelves,
hat ſo they might be ridde of
hem, and [t] *Pomponius Atticus*,
nd others put it in practiſe. If
ey counted it a benefit to be
livered from a loathſome diſ-
aſe of the body by an unlawfull
nd wicked death: we have rea-
n to thinke it a benefit, yea a
ngular benefit to be ridde of a
athſome and incurable diſeaſe
f the ſoule, namely ſinne, by a
awfull death, which it pleaſeth
od to ſend unto us.

[s] *Diogenes Laertius vit. Phil. lib. 7.*

[t] *Corn. Nepos in vita Titi Pomp. Attici.* See alſo the like of *Tullius Marcellinus in Seneca ep. 78.*

8 But death doth more for us
han all this. For it doth not
nly free us from all evils, and
rom that evill of evils, ſin; but
uts us into actuall poſſeſſion
of

of all good things, yea of such good things as our eyes have not seene; our eares have not heard, neither are our hearts able to conceive; and brings us to that place, where if there were place for any passion, wee should be angry with death for not bringing us thither sooner. But I reserve a more particular declaration of that point, unto the thirteenth and last chapter.

CHAP. 12.

Consolations against the terrours of the generall judgement.

1. THere is yet another thing which considered in it selfe is a greater branch and part of mans misery in regard of passive evils, than all the rest; namely, the last and generall judgement, where all flesh shall be arraigned before Gods Tribunall barre,

barre, to give an account of all they have done, and to receive their recompence accordingly. The terrour whereof I had rather expresse in Anselmes words, than in mine owne. *O hard distresse*, saith hee, *on one side will be our sinnes accusing us, on the other side justice terrifying us; under us the gulfe of hell gaping, above us the judge frowning; within us a conscience stinging, without us the world burning. Which way then shall the sinner thus surprised turne himselfe? To hide our selves will be impossible; to appeare will bee intolerable.* Wherewithall then shall miserable man arme himselfe against this so great terrour, and danger? Surely our Christian profession affordeth munition against this assault also.

a *Anselm. in libro meditationū.*

2 And first that which hath beene spoken against the feare of

of death in the former chapter, ſerveth alſo here againſt the feare of the laſt judgement. For that which made the firſt death ſo terrible and dangerous, the ſame maketh the ſecond death alſo ſo to be, namely ſinne: and as deliverance from ſinne doth, as we have heard, free us from all annoyance by the firſt death, ſo doth it alſo from all annoyance by the ſecond death, that is, eternall condemnation at the laſt judgement. They that in Chriſt are conquerers over the firſt death, ſhall not, nor cannot bee conquered by the ſecond death: and [b] *on thoſe that have their part in the firſt reſurrection; the ſecond death ſhall have no power*, ſaith the ſpirit. That is, condemnation cannot take hold on thoſe whom God hath graciouſly called to the knowledge and love of his ſaving truth re-

[b] Rev. 20. 6.

veiled

veiled by the Gospell.

3 But to come to more peculiar comforts against this matter of terrour and amazement, let us farrher consider that Christ had mercy on us when we were meer strangers to him, nay even *when we were his enemies*, as ' S. *Paul* well urgeth, ' *God herein*, saith he, *commended his love towards us, that when we were sinners [christ dyed for us: being then now justified by his bloud, much more shall wee bee saved by him frõ that wrath*. Note that he saith, *from that wrath*, that is, frõ the wrath of the last judgment. *For if*, saith he, *when we were enemies, we were reconciled unto God, by the death of his son: much more being reconciled, we shall be saved by his life*. We may easily perceive the force of the Apostles comfortable reasoning: to wit, that sith Christ dyed for us

' Rom. 5. v. 8. 9. 10.

when we were ſinners, that is, nothing but ſinne; ſurely hee will ſave us being now righteous in him: if we were pardoned through his death, when wee were enemies; wee ſhall much more be ſaved by his life, now that we are friends. For how incredible is it, nay rather, how impoſſible, that hee which pardoneth an enemy, ſhould condemne a friend? He loved us, when we bare the image of the devill: and will hee not much more love us now ſince he hath in part repaired his fathers image in us, and confirmed us to himſelfe. We were deare to him, when there was no jot of goodneſſe in us: and can hee reject us now that wee have ſome good things in us, although but weake, ſpecially he himſelfe being the author and former of them by the grace of his

his holy ſpirit? And ſo [d] *Bernard* reaſons. For having ſpoken of our calling unto the grace of the Goſpell, he inferres this; *being thus puld out of the power of darkneſſe, I will not now feare to be rejected by the father of light, being juſtified freely in the bloud of his Son. Why it is he that juſtifieth, and who is it that ſhall condemne? Surely hee will not condemne the juſt, that had mercy on a ſinner, &c.* Thus we ſee he reaſoneth from that which God had done for us already, to that which he will doe; yea, in a ſort, muſt doe for us hereafter. And wee muſt all reaſon after the ſame manner, and ſay every one to his owne ſoule with [e] Saint *Auguſtine, Thou waſt wicked, and hee dyed for thee; thou art now juſtified, and will hee forſake thee?*

[d] *Bernard. epiſt. 190.*

[e] *Aug. in pſal. 96.*

4 Moreover, to take away the

terrour of the laſt judgement, conſider who ſhall be the Judge: even Chriſt himſelfe who was the redeemer. And how can wee feare ſuch a Judge? How happy is our caſe that hee muſt be our Judge, that was himſelfe iudged for us? He is our husband and wee his wife, and by whom would the wife chuſe to be iudged, but by the husband. ſpecially by ſo kinde a husband, as we have *before heard him to bee, who ſheweth that favour that no husband doth: yea *he is our head, and we are his members*, and will the head give ſentence of condemnatiō againſt his own members? This in effect were to give ſentence againſt himſelfe. *He is our advocate and proctor*, & how happy would we think our ſelves if in caſes touching this life our own atturney might be our Judge? *Hee is now thine advocate,*

* Chap. 10. Sect. 2. marginal letter d.

vocate, [f] saith *Augustine*, *that hereafter shall be thy judge.* Let us then assure our selves, hee will not condemne us, that hath already beene condemned for us. [f] *Aug. in Psal. 51.*

5 Yea, so farre off is it, that the last and generall iudgement should bee terrible unto us, that it should rather minister matter of great ioy and comfort unto us. And therefore our Lord and Saviour Jesus Christ having set downe the chiefe signes and tokens that should goe before the day of iudgement, saith to the faithfull, [g] *When yee see these things beginne to come to passe, looke up, and lift up your heads: for your redemption draweth neere.* So that by Christs owne exhortation in this place, when we thinke upon the last iudgement, we have cause to reioyce, not to fear; to lift up our heads, [g] Luc. 21. 28.

not to hang them downe. And that for ſundry reaſons, but I will ſpecifie one or two that are moſt materiall, and fitteſt to cleare this truth.

6 And firſt, for as much as the diſſolving of the world is for our full deliverance from the bondage of the world, the manner of diſſolving it muſt needes bee comfortable unto us, although in it ſelfe otherwiſe terrible. We ſee that in particular humane judgements, the things that are terrible to malefactours, are comfortable to good ſubjects; and that which amaſeth the theefe, reviveth the true man. The majeſty of the judges, their ſcarlet robes, whoſe very colour threatens death, their guard which environ them with holdbards, yea the gibbet, and the hangman are pleaſant ſights to the good who know that all this

this is, for their maintenance, and saveguard, although they miserably terrifie the wicked, for whose destruction they are prepared. Even so the comming of Christ in majestie and glory, the troupe and traine of Angels that attend on him, the shrill sound of the trumpet, summoning all flesh to appeare before his judgement seate, at this great and generall assises, and all other solemnities belonging to the pompe and magnificence thereof, will cheere up the faithfull; knowing that all this is to doe them justice touching all the wrongs and oppressions which they have sustained at the hands of the wicked, and terrifie and daunt the wicked onely, that now must come to an account for all their enormities and outrages. And as it fareth with them that are

narrowly beſieged in a ſtrong caſtle, when a puiſſant armie is raiſed to reſcue them, and draweth neere to the place, and is come within ſight, the neighing and trampling of the horſes, the glittring of the armour, the claſhing together of the weapons, the noyſe of drumme and trumpet are moſt pleaſing unto them, yea the very roaring of the canon is the ſweeteſt muſick that ever they heard, becauſe they know that all this is to raiſe the ſiege, and ſet them free: even ſo the faithfull, being ſtraightly beſieged in this world as in an impregnable fort, by the fleſh, ſinne and the devill, when Chriſt ſhall come in the clouds with power and maieſty, when the glorious army of Angels ſhall march onward with him as their Generall, when the laſt trumpet ſhall bee ſounded, yea when

when the earth ſhall tremble, the ſea roare, the ſunne ſhall be darkened, the moone turned into bloud, the ſtarres fall from heaven, in a word, the elements diſſolved, and the heavens ſhall melt, and bee ſhriveled up like a ſcroale of parchment, the faithfull ſhall rejoyce at the ſight, as knowing that all this is but to raiſe the long and grievous ſiege which they endured in this world, and to ſet them at liberty for ever; yea to put them in poſſeſſion of a heavenly kingdome where they ſhall raigne for ever in unſpeakable bliſſe.

7 Finally, that wee may ſee what folly it is to bee afraid of this iudgement, we muſt remember, that wee our ſelves ſhall be Judges there. So *Chriſt* telleth *Peter*, that *he & the reſt that had followed him in the regeneration,* Mat. 19. 28

that is, at the last judgement, when the world should be refined, *should sit upō twelve thrones, and judge the twelve tribes of Israell*: which being somewhat obscurely uttered, Christ there alluding to the present state of things, the number of the twelue tribes of Israell, & of his twelue Apostles, S. *Paul* expresseth more clearely, applying it in generall to all the faithfull under the New Testament, affirming that *the Saints shall judge the world*, yea *the Angels*, that is to say, wicked men and wicked spirits. And hence [k] *Tertullian* notably comforteth and encourageth the Martyrs that were in durance dayly expecting the Judges comming, and to receive sentence of death. *Perhaps*, saith he, *the Iudge is looked for; yea but you shall judge your Iudge themselues*. Were it not then great folly

i 1 Cor. 6. vers. 2. 3.

k *Tertul. exhortat. ad Martyres cap. 2.*

folly to feare that judgement, wherein we our selves shall sit as judges, judges, as I have said, of all wicked both men and spirits, that is, of all our enemies that have oppressed us? For although Christ our head principally and properly shall be the judge: yet we that are his members, shall have a branch of his authority, and shall bee as it were, joyned in commission with him. Let us not then feare this last and generall iudgment: the bench, not the barre, is our place there.

CHAP. 13.

The joyes of heaven and glorious state of the faithfull after death.

BUt that which most of all should comfort us against our misery and mortality here, and

& the terror either of particular iudgement by death, or univerſall iudgement at the laſt day, is this, that not onely all theſe cannot hurt us, nay are made many wayes profitable unto us in this world, but that through them wee paſſe to a moſt happy ſtate in the world to come, the excellency whereof requires the tongue and penne rather of Angels then of men to deſcribe it, or rather cannot bee perfectly expreſſed by Angels themſelves. I muſt be content then darkely to ſhadow it out, ſith lively repreſentation of it is meerely impoſſible.

2 And firſt the benefits and comforts of this life although miſerable, as wee have heard, doe argue that a farre better ſtate is reſerved for us in heaven. We ſee that God even here on earth notwithſtanding our ſinnes,

ſins, whereby wee daily offend him, vouchſafeth us many pleaſures, and furniſheth us not only with matters of neceſſitie, but alſo of delight. There is[a] a whole Pſalme ſpent only on this matter, a Pſalme worthy to be written in letters of gold, in papers, wals, and windows, but ſpecially to be imprinted in every godly heart for the admirable excellencie thereof, *God cauſeth*, [b] ſaith S. *Cyprian*, *the ſunne to riſe and ſet in order, the ſeaſons to obey us, the elements to ſerve us, the windes to blow, the ſprings to flow, corne to grow, fruits to ripen, gardens and orchards to fructifie and abound, woods to ruſtle with leaves, meadows to ſhine with flowres &c.* And [c] *Chryſoſtome* excellently handling the ſame point, fnrther ſhewes that God hath in a ſort made the night more beautifull then the day by infinite

a Pſal. 104

b *Cyprian. de patientia.*

c *Chryſoſt. de cõpunct. cordis. l. 2.*

infinite variety of bright, and glittering ſtarres, that he hath beene more mercifull to man then man would have beene to himſelfe, who of greedineſſe would have overtoiled himſelf, but that God made the night of purpoſe for his reſt; in a word he ſaies, and truly ſaies even of theſe earthly benefits and commodities, that although we were never ſo vertuous, nay if wee ſhould die a thouſand deaths we ſhould not be worthy of them. [d] And the very Heathen Poet cõſidering this, could not chuſe but breake out into admiration, ſaying * *O how many things hath God created for mans delight, and heaped joyes upõ him with a bountifull hand?* And all this hath God done, as *Cyprian* ſaies in the place before alleaged, to good and bad, to the harmeleſſe and harmefull, to the juſt and unjuſt,

d *Silv. Italic. lib 15.*

* *Quantas ipſe Deus latos genera vit in uſu; Res homini plenaq; dedit bona, gaudia dextra?*

to

to the religious and prophane, finally to the thankfull and unthankfull, whence we may well reason thus, that if God deale so graciously with us on earth, hee will do much more to us in heaven; if hee bestow such benefits on strangers, nay upon enimies, hee hath better things for his friends; if he deale so bountifully with slaves, hee will be more bountifull towards his sonnes. For who ever used his slaves as well as his children?

3 Againe the excellencie of his creatures argues a greater, yea incomperably greater excellencie in the Creatour, as *Bernard* well observes: *Thou wondrest*, saith hee, *at brightnesse in the sun, beautie in flowers, savory relish in bread, fertilitie in the earth; now consider that all these are the gifts of God, and there is no doubt, but hee hath reserved much*

c *Bernard. in festo omnium servorum.*

much more to himselfe, then he hath communicated and imparted to the creatures. Therefore when we meet with any thing that is excellent in the creatures wee may say to our selves, how much more excellent is hee that gave them this excellencie? when we find admirable wisdome in men, how they rule all creatures, by cunning overcome them that are farre stronger then themselves, overtake them that are swifter then themselves, out runne the sunne and moone in discourse, telling many yeares before hand what courses they must hold when they shall be eclipsed, &c. let us say to our selves, how wise is that God that gave such wisdome unto men? When we see any thing strong, as the *Elephant*, the *Whale*, *wind*, *thunder*, and the like, let us say, how strong is that God that made

f *Seneca de beneficijs l. 1. c. 29.*

made them so strong? when we see rare beautie in men, or women, or most glorious colours in flowers, birds, and other creature, let us say, how faire is that God that made these so faire? when we tast things that are exceeding sweet and comfortable, let us say, how sweet is that God that gave them this sweetnesse? And from all these let us conclude that if the creatures can afford us such delight, what will the creatour himselfe doe, when we shall immediately enjoy his presence in the world to come? Surely, this world compared to the world to come, is but the gate-house or porters lodge to the most magnificent pallace, and if the gate-house be so faire, how faire and glorious is the Pallace it selfe?

4 Moreover consider what odds there is between Gods mediate

diate presence, and his immediate presence, to enjoy him in the creatures, and to enjoy him in himselfe. The creatures, yea the most excellent creatures, are as it were a vaile or curtaine drawn between God and us. Now then when this curtain shall be drawn aside, and wee shall see God face to face, how glorious will that sight be? We are here, saith [g] Divine *Bernard*, beholden to the creatures, yea to the creatures in seriour to our selves: for the very Sun, Moone, and starres, although they be superior to us in place, yet are they our inferiours in dignitie, and it is a kinde of disgrace for the superiour to stand in need of the inferiour, and yet from this need are none of the sonnes of men free, untill they be brought into the gracious libertie of the sons of God. Then indeed shall the glorified person

[g] *Bernard. de consid.*

persons be no more beholden to the creatures. For what need is there of any staires to ascend by, when hee is now set in that throane, there he sees the word, and in the word all things made by the word, neither needeth to beg of the things that are made, the knowledge of him by whom they were made. Yea not onely this curtaine of the creatures shall be taken away, but also that of the Word and Sacraments; For [h] as the blessed Apostle saith, propheſie shall cease & tongues shall faile, and knowledge shall be abolished, that is to say, knowledge gotten by outward instrution, and the ministrie of men, yea faith and hope shall resigne their offices, neither shall wee have any more use of them, wee shall have both immediate knowledge and actuall fruition of all good things, yea of God

[h] 1st *Corinth.* 13.8.

who

who is goodneſſe it ſelfe, and who there ſhall be all in all to us.

i Ibidem. i We ſee here in a glaſſe, and as it it were in a miſt or fogge, but there wee ſhall ſee face to face, wee know here but in part, but there wee ſhall know perfectly. The Apoſtle is bold to ſay that all the knowledge we have here is as the knowledge & ſtuttering of a yong child, yea that his own knowledg too was ſuch, although he were an Apoſtle, and a principall Apoſtle, and thereby inſinuates, that our knowledge here is as farre inferiour to the knowledge which we ſhall have there, as the knowledge of a child that ſtuttereth, and cannot yet ſpeake plain is to the knowledge of the greateſt clerke in the world. k The very Heathen thought this to be one great benefit, that men, ſpecially wiſe men had by death, that their knowledge

k *Plato in Phad.*

knowledge was perfected in the other world, & that none could poſſibly attaine to perfect wiſdome untill they came thither. How much more ſhould wee count this an ineſtimable benefit, that in the life to come wee ſhal have the perfect knowledge of heavenly things? Doubtleſſe as farre as this wide world exceeds for light and comfort the narrow and darke wombe of the mother wherein the child was wrapped before it was borne, ſo much doth that other world whereinto the faithfull after this life are received, exceede this world; & cõſider then how great and glorious this alteration and change will be. There ſhall be tranquillitie without ſtorme, libertie without reſtraint, ſociety without loathſomeneſſe, ſeveritie without cloud, joy without interruption, eternitie without ceſſation.

l Revel. 21 23. cessation. l This heavenly citty shall have no need of the light either of Sun or Moone, for the glorie of God illuminates it, and the Lambe is the light thereof.

m 1. Cor. 15. 38. And here, m as the Apostle saith, God shall be all in all: meat to our taste, beautie to our eyes, perfumes to our smell, muficke to our eares. What shall I say more, n glorious things are spoken of this cittie of God, but all that can be spoken thereof is under truth, and o as the Queene of *Saba* said of *Salomons* court, much more will the faithfull say of the Court of heaven when they come there, that the one halfe of the excellencie & glory thereof was not told unto them. To the which place God for his Christs sake bring us, to whom with the holy Ghost, three persons & one God be ascribed all glory, honor, & praise for ever and ever. *Amen.*

n Psal. 87. 3.

o 1. King. 10. 7.

Christianus Ouranopolitanus.